

EXTRACTS FROM
THE EPIGRAMS
OF

SULLIVAN LEARE

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SELECTIONS FROM
THE ZOILOMASTIX
OF
PHILIP O'SULLIVAN BEARE

EDITED BY
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INTRODUCTION

SOME years ago the Keeper of Manuscripts of the University Library of Upsala, Sweden, drew the attention of the Irish Manuscripts Commission to an unedited manuscript by Don Philip O'Sullivan Beare preserved in that library. The title of the work was given as follows :—

*Philippi OSulleuani Bearii
Hiberni Vindiciae Hibernicae
contra Giraldum Cambrensem et
alios. vel Zoilomastigis liber primus
2, 3, 4 et 5. et contra Stanihurstum.*¹

That a work of this kind and title had been written by O'Sullivan was known to scholars from a reference to it contained in a Latin poem by one Mendoza, prefixed to the *Patritiana Decas*, one of O'Sullivan's published works. The following is a translation of the passage :—

*But other precious works there are which however lie hidden
in darkness. The spawn of envy, the gross lies of Gerald
he refutes ; and those which the foolish Stanihurst contains.
That work distinguished by many interesting facts, and by
its polished style, is called Zoilomastix.*²

For centuries the whereabouts of this manuscript was unknown to Irish historians who had given it up for lost or destroyed. John Lynch³ in the middle of the seventeenth century tells us that he had learned of its existence from Mendoza's poem, but had otherwise no knowledge of it. No other contemporary mention of it is made, as far as the present writer has been able to discover. In some way the *Zoilomastix* passed into the library of the Marques de Astorga in Madrid, was acquired by a Swedish collector named Sparwenfeldt⁴ in 1690, and finally went with his collection to the Library of the University of Upsala, where it is catalogued under the number H 248.

¹For a report on this work of O'Sullivan see Fr. A. Gwynn, S.J., *An Unpublished Work of Philip O'Sullivan Beare, Analecta Hibernica*, No. 6, p. 1.

² *Zoilomastix* (*zoilus*—a detractor, *mastix*—a whip) means a thrashing for the detractor. This title probably suggested itself to O'Sullivan from the attack on Homer by Zoilus the Sophist which is known as *Homeromastix*. According to Ovid the name Zoilus is applied to every detractor ; *Remedium Amoris* 365–6. For the Latin poem by Mendoza see below, p. vi, note 9.

³ John Lynch, *Cambrensis Eversus* (ed. M. Kelly) i. 97.

⁴ *Zoilomastix*, fol. a. : "De la libreria del Marques de Astorga en Madrid en el mes de Junio 1690 J. G. Sparwenfeldt."

THE O'SULLIVANS OF BEARE AND BANTRY

Dón Philip O'Sullivan Beare, the author, was a member of the Munster family of that name whose exploits during and after the wars of O'Neill and O'Donnell have rendered it memorable. The original home of the O'Sullivans before the arrival of the Normans was situated in the present Co. Tipperary about two miles north of the town of Cahir, at a place called Knockgraffon. We learn this from the *Topographical Poem* by O'Huidhrin, as translated by O'Donovan :

*O'Sullivan who loved not oppression
Over the great Eoghanacht of Munster
Under Cnoc Raffon he obtained lands
After gaining battles and conflicts.¹*

About the year 1192 they were driven from these lands into the southern districts of Cork and Kerry by the Norman invaders² who in that year built a strong castle or fort in Knockgraffon to secure their conquest.³ The family of the O'Sullivans appear to have been descended from a branch of the royal family of Munster that was senior to that of the MacCarthys, of whom they later became dependents. This seems certain from the fact that their ancestor Finghin son of Aodh Dubh, who died in 619 A.D., was succeeded as king of Munster by his younger brother, Failbhe Flann, who was ancestor of the MacCarthys and who died in 633 A.D.⁴ The family name is derived from that member who was known as Suileabhan, i.e. *suil dubhán*, and who according to MacFirbis⁵ was eighth in succession to Finghin. When exactly the O'Sullivans settled in Beare and Bantry is not known ; but that they were already there at the beginning of the 14th century we conclude from the fact that in 1320 they founded a Franciscan Monastery in Bantry⁶ where they and other noble families of the district chose burial places. The probability is that they made their home there about the time of their expulsion from Knockgraffon. It would also appear to have been after their arrival in their new districts that the O'Sullivan family split up into its two chief branches, the O'Sullivan Beare in Cork and the O'Sullivan More in Kerry. That it was an accomplished fact early in the 15th century is evident from an entry in the *Annals of the Four Masters* which asserts that one of the noble families that chose burial places

¹ O'Huidhrin, *Irish Topographical Poems* (ed. O'Donovan), p. 120.

² *Annals of the Four Masters*, ed. O'Donovan, iii., p. 94 note (a).

³ *ibid.*, p. 95.

⁴ *ibid.*, i., p. 252, note 1. See also Keating's *History*, ed. Dineen, iv, p. 85, where he gives the genealogy of MacCarthy Mór.

⁵ MacFirbis gives the genealogy of the O'Sullivans for thirty-eight generations from Olioll Olum son of Eoghan Mór.

⁶ *Four Masters*, iii, p. 253.

in the newly founded monastery of Oirbhealach was that of O'Sullivan More.¹

The first reference to O'Sullivan Beare, as such, occurs in 1485 when the death of Donal, head of the family, took place.² Little else is known of the family before the reign of Elizabeth; but the Four Masters record the death in 1549, by a gunpowder explosion, of one Dermot—son of Donal son of Donal son of Dermot Balbh—who was grandfather both of Philip the historian and of Donal, hero of Dunboy. This Dermot is described as 'a kind and friendly man (to his friends) and fierce and inimical (to his enemies)'.³ At his death he left three sons by his wife Sheela, daughter of MacCarthy Reagh,⁴ namely, Donal aged twelve, Owen aged nine and Philip the youngest.⁵ Dermot was succeeded as chief by his brother Auliffe who did not survive him a year.⁶ Auliffe's rights to the succession were disputed by many who preferred Dermot's young son Donal. These latter occupied the fort of Dunboy, and Auliffe was killed in an attempt to take it by storm.⁷ The young Donal thereupon became lord of Beare and Bantry, and ruled his people until 1563 when he was "slain by a bad man, namely, MacGillicuddy."⁸ That he was beloved by his people we may gather from the following remark on his character: "if his father, Dermot was a man of great renown, this Donal was a worthy heir of him."⁹ His only child, also called Donal, was at that time a mere infant of two or three years of age.¹⁰ Consequently Owen, the second son of Dermot, became the O'Sullivan Beare, and the other surviving son, Philip, became Tanist with his home at Ardea.¹¹ When Owen's young nephew Donal, attained to the years of manhood he disputed the title of his uncle to the lordship and lands of Beare and Bantry, and this quarrel was brought before the Queen's council for decision.¹² By verdict of the council in 1592 the territory was divided between nephew and uncle, Donal receiving the title and lands of Beare, Owen those of Bantry. This Owen who had been head of the family as O'Sullivan Beare for twenty-nine years and had attended Perrott's

¹ Oirbhealach (Muckross). Ware states that this Abbey was founded in 1440. It was founded by Tadg MacCarthy and finished by his son Donal in 1440. See also Fitzmaurice and Little, *Materials for the History of the Franciscan Province of Ireland*, (Manchester, 1920), p. 191-2.

² *Four Masters*, iv, p. 1133; *Annals of Ulster*, anno 1485.

³ *ibid.* v, p. 1517.

⁴ Carew MSS. at Lambeth: vol. 635 contains this pedigree.

⁵ *Cal. S.P. (Ireland)*, 1586-88, p. 344.

⁶ *Four Masters*, v, p. 1517.

⁷ *Cal. S.P. (Ireland)*, 1586-88, p. 344.

⁸ *Four Masters*, v, p. 1597.

⁹ *Ibid.*

¹⁰ *Cal. S.P. (Ireland)*, 1586-88, p. 346.

¹¹ *ibid.*, p. 364.

¹² *ibid.* p. 342; *Comp. Hist. Cath. Hib.*, pp. 147-8.

Parliament—though not as a member¹—was knighted by the Queen and is known to history as Sir Owen. He died in 1594² and left his eldest son, also called Owen, to succeed him as Lord of Bantry. After the defeat at Kinsale this younger Owen received from the English the lands of Beare in addition to Bantry. He died in 1618.³ His cousin Donal had fled to Spain where he became Count of Birhaven.

DON PHILIP'S PLACE IN THIS FAMILY

What exactly was Don Philip's relationship to this family? At first sight this question might appear simple of solution, for he tells us himself that Donal who led the retreat from Dunboy was his cousin on the paternal side⁴, and that Sir Owen was his uncle.⁵ Many who have written about him up to the present time have been content to take these statements at their face value without examination. The matter is, however, not quite as simple as that; had Donal and Philip been ordinary cousins, both of their paternal grandparents would have been the same. That both had the same paternal grandfather is clearly proved. Donal's grandfather was certainly that Dermot, lord of Beare and Bantry, whose death in the gunpowder explosion occurred in 1549.⁶ Philip's grandfather was Dermot, lord of Beare and Bantry⁷ in the thirties of the sixteenth century, for we are told that he gave protection to the young Gerald of Kildare, brother of Silken Thomas, when the boy was with his aunt in Munster.⁸ This can be no other than the grandfather of Donal, who was lord of Beare and Bantry at the time.

Donal's grandmother was Sheela, daughter of MacCarthy Reagh, as has been already stated, and she had only three sons by Dermot O'Sullivan Beare, namely, Donal the elder, Sir Owen, and Philip the Tanist. Now here we find a discrepancy, for Philip tells us that his paternal grandmother was not Sheela MacCarthy, but Sheela (Silia) Fitzgerald.⁹ Again he tells us that his father's name was the same as that of his grandfather Dermot, and therefore was not one of the three sons of Dermot already mentioned.¹⁰ Was Philip's

¹ *Four Masters*, v, p. 1837; see also *ibid.* note (a).

² *ibid.* vi, p. 1947.

³ *Cal. Pat. Rolls*, 9 James I, p. 259; *Inq.* 26 August 1619 (P.R.O.I.).

⁴ *Comp. Hist. Cath. Hib.*, ed. M. Kelly (Dublin, 1850), p. 337. *D.N.B.* (42.320) erroneously calls Philip the nephew of Donal.

⁵ *Comp. Hist. Cath. Hib.*, p. 115.

⁶ *Four Masters*, v., p. 1763 where Donal's pedigree is given.

⁷ *Comp. Hist. Cath. Hib.*, p. 86.

⁸ *ibid.* p. 88.

⁹ See the poem on his family prefixed to the *Patritiana Decas*. It is printed in Kelly's edition of the *Historiae Catholicae Hiberniae Compendium*, pp. xv-xx.

¹⁰ *Comp. Hist. Cath. Hib.*, p. 117.

father then, a son of the elder Dermot by a former marriage? It would not appear to be so. For had he been born of a previous marriage, he would have been the eldest legitimate son with prior claim to the title and lands of Beare and Bantry, since this family of the O'Sullivan's had long since followed the English mode of succession.¹ We do not hear of him putting forward any such claim, although the opportunity for doing so presented itself with the quarrel between Donal and Sir Owen. That he could not have proceeded from a later marriage is certain since he was older than the other three sons. He was almost a septuagenarian at the time of the retreat from Dunboy,² whereas the elder Donal (had he lived) would not have been more than sixty-five at that date, Sir Owen sixty-two, and Philip the Tanist younger still.

The conclusion at which the late Mr. W. F. Butler arrived after a study of this question³ is that Don Philip's father was indeed a son of the elder Dermot, but was born out of wedlock. While, therefore Donal the father of the hero of Dunboy, was this Dermot's eldest legitimate son, Philip's father was older still but illegitimate.⁴ This fact, however, would not have proved an obstacle in the way of his succession to the title according to Irish custom, but for some reason—probably the English mode of succession observed—he appears to have made no attempt to succeed. This conclusion is confirmed by an O'Sullivan pedigree in vol. 636 of the Carew MSS. at Lambeth.⁵ This pedigree assigns to the elder Dermot O'Sullivan, lord of Beare and Bantry, by his wife "Sheelie daughter of MacCarthy Reagh," the three sons already mentioned; but it also assigns, marked with a wavy line to denote illegitimacy, a fourth son who married the "daughter of Donnell McMoylemurry McSwine." Now Philip tells us that his mother's name was Johanna MacSwiney, and that she was the daughter of Donald MacSwiney.⁶ This statement is strong evidence for the truth of our conclusion.

¹ *Cal. S.P.* (1586-88), p. 343 et passim.

² *Comp. Hist. Cath. Hib.*, p. 254.

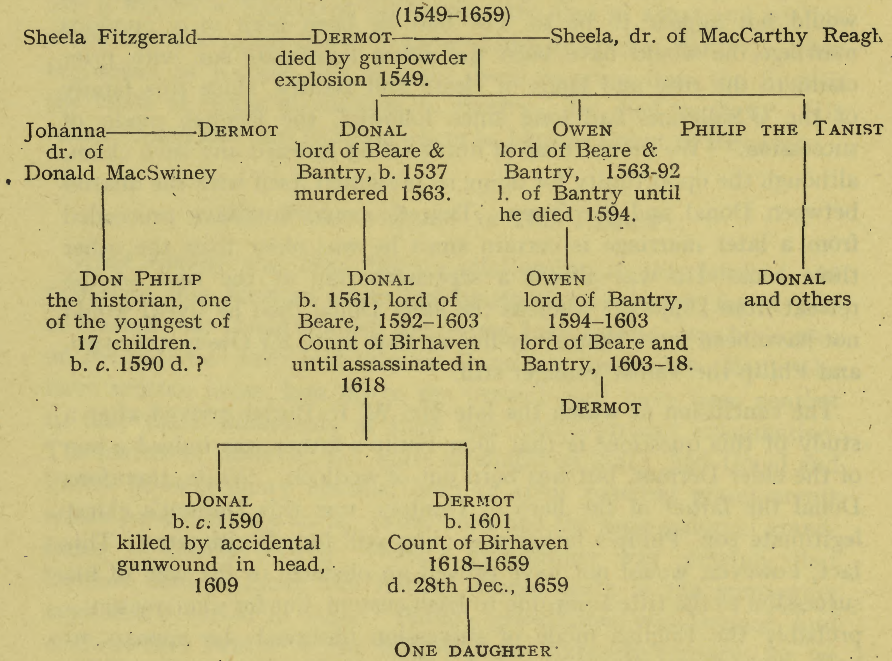
³ *J.R.S.A.I.* vol. 55 (1925), pp. 95-8.

⁴ See Donal's response to the charges of Sir Owen in *Cal. S. P. Ioc. cit.*, in which the following passage occurs which may well apply to Don Philip's father:—*and where it is alleged by the said Sir Owen that himself was tanist in the lifetime of my father, it is manifestly known that when my father was first lord, Sir Owen was but nine years of age, and, therefore, not meet to be the tanist by custom, and if there were any such custom, the rather for that there were living and are now who ought by force of the Irish custom to be lords before him as eldest.*

⁵ See *J.R.S.A.I.*, vol. 55, loc. cit.

⁶ See the poem on his family loc. cit.

THE O'SULLIVANS OF BEARE AND BANTRY



DON PHILIP O'SULLIVAN BEARE

Any knowledge we possess of the family circle of Don Philip is derived from incidental references in his own works. During the Geraldine Wars in Munster the head of the O'Sullivan Beare family held aloof and preserved the appearances of loyalty to the English.¹ Don Philip's father, however, did not follow the same policy. His wife's people, the MacSwineys, sided with James Fitzmaurice, and three of them, Edmund, Owen and Murrough MacSwiney, had already joined his standard.² This may have decided Dermot O'Sullivan's policy, for Philip tells us that his father also supported the Geraldine cause, and led a party from the principality of Beare to its aid.³ From the same source we have it that he took an active part in the capture of Youghal by the insurgents,⁴ that he was one of four noble Irish present at the burial of Nicholas Saunders,⁵ and that with the collapse

¹ The English nevertheless feared that he might join the Geraldines and took him into custody. He was soon released, however, for he was present at Perrott's Parliament. See *Comp. Hist. Cath. Hib.* p. 115; also *Four Masters*, v., p. 1837.

² *Comp. Hist. Cathol. Hib.* p. 102.

³ *ibid.*

⁴ *ibid.* p. 118.

⁵ *ibid.* p. 121.

of the Geraldine cause he was numbered among the proscribed.¹ We are also told that he was eagerly sought for by the English, and his son recounts an occasion when he was nearly captured by them. Accompanied by five retainers he fell in with a party of English soldiers led by one of the Queen's magistrates, and was forced to fight his way through. Two of his retainers were killed, and Dermot, wounded many times, was saved only by the appearance of fresh supporters.² From this moment we hear no more of the historian's father until he is recorded as fighting by the side of his nephew, Donal O'Sullivan Beare, when the latter had joined the standards of O'Neill and O'Donnell.³ It is more than probable that he escaped to the home he had built for his family on the remote island of Dursey.⁴ It was here, a few years later, that Don Philip was born.⁵

Don Philip O'Sullivan Beare was one of the younger members of a family of seventeen, thirteen of whom had reached manhood and had died or been killed during the wars at the close of Elizabeth's reign.⁶ Only four children, Philip, Donal, Helen and Leonora, survived to share their parents' exile in Spain. The exact date of Philip's birth is uncertain, but he tells us that in 1602 he was still a boy (*puer*).⁷ Now, taking *puer* to mean a boy about twelve years of age, we may conclude that he was born about the year 1590. He was baptised by Father Dermot O'Houlihan MacTaigh,⁸ and as a child he learnt the rudiments of his religion from Donagh O'Cronin, a cleric in minor orders, who was executed in Cork in 1601.⁹ After the defeat of the Irish armies at Kinsale, he was sent with the eldest son of O'Sullivan Beare under the care of Dermot O'Driscoll to Spain.¹⁰

According to his own account the party arrived at Corunna sometime in February 1602, where they were hospitably received by the Count of Carazena, governor of Galicia. Soon after his arrival in Spain Don Philip was sent to the College of St. James of Compostella to pursue his studies. Here his professor of grammar was a certain Father Patrick Synnott; an Irishman, to whom he thus refers in the *Zoilomastix*: "Patrick Synnott, my teacher, who was held in high

¹ *ibid.* p. 129.

² *ibid.*

³ *ibid.* p. 225.

⁴ *ibid.* p. 238; *Pacata Hibernia* (ed. O'Grady) ii, 195-196.

O'Sullivan calls the island Beare, but it is clear that he refers to Dursey, since he is describing the massacre of his father's tenants which, according to *Pacata Hibernia*, occurred on Dursey. Beare is clearly Baoi Beirre.

⁵ *Comp. Hist. Cath. Hib.*, p. 9.

⁶ See the poem on his family *loc. cit.*

⁷ *Comp. Hist. Cath. Hib.*, p. 234.

⁸ *Zoilomastix*, fol. 229v.

⁹ *Patritiana Decas*, fol. 164b; *Zoilomastix*, fol. 270v.

¹⁰ *Comp. Hist. Cath. Hib.*, p. 234, see also *Cal. S. P. Spanish* (1602), p. 708.

esteem in Groyne (Corunna) and Compostella in Galicia, and to-day is professing Latin in Seville. Apart from some letters, a few verses and some grammatical treatises directed to the attainment of purity in Latin speech, he has published none of his writings."¹ Physics he studied under a Father Rodrigo Vendanna, and Philosophy under a Father Peter Marcilla.²

When Philip had completed his studies he received a commission from Philip III in the Spanish navy.³ In a letter to Father Synnott Philip tells us of the difficulties he was obliged to overcome in his new life.⁴ By nature he was a student rather than a warrior, and he complains that in the navy he finds things trying. In 1618 he was in trouble in Madrid owing to a duel which he fought with a certain John Bath, a member of his cousin's household, to avenge some insulting language used by Bath in reference to O'Sullivan Beare, then Count of Birhaven.⁵ He tells us that it was as a result of this duel that the Count, the hero of the retreat from Dunboy, met his death. When Bath was saved from a mortal wound by the timely intervention of O'Sullivan, the ungrateful wretch turned on his protector and stabbed him in the throat. The famous warrior was then only fifty-seven years of age, and he is described by his admiring cousin as a man of great piety and generosity, especially towards the poor and needy, tall, elegant, handsome and of venerable appearance owing to his grey hair.⁶

Philip, on this occasion, sought refuge from the civil authorities in the house of the French Ambassador, and appears to have escaped all enquiry.⁷ He is next heard of in Cadiz writing to O'Sullivan Beare's surviving son and heir, Dermot, to console him on the tragic death of his father.⁸ This letter is described by an Irish writer, O'Brenan, in the following terms: "Rarely has a more polished one been found. It is full of wisdom, Catholic piety, scriptural knowledge, classical knowledge and classical lore. In it he sought by striking examples from Greek and Roman authors, as well as from Holy Writ, to console and strengthen young Dermot on the untimely fate of his illustrious father. It is a masterpiece of composition as regards language and style, the Latin is pure, and the words breathe

¹ *Zoilomastix*, fol. 107r. See also poem on his family, loc. cit. and *Comp. Hist. Cath. Hib.*, p. 234.

² *Comp. Hist. Cath. Hib.*, p. 234; also poem on his family, loc. cit.

³ See *Epistola Dedicatoria* to Philip IV, dedicating to him the *Comp. Hist. Cath. Hib.*

⁴ See Letter to Patrick Synnott prefixed to *Patritiana Decas*.

⁵ *Comp. Hist. Cath. Hib.*, p. 337.

⁶ *ibid.*

⁷ *ibid.*

⁸ Published in the first edition of *Comp. Hist. Cath. Hib.* (Lisbon 1621).

the most perfect resignation to the will of Providence in the heavy blow that has fallen on Ireland."¹

Philip was soon to be deprived of the remaining members of his own family, for death carried them off one by one leaving him only his sister Leonora, who had entered a convent at an early age.² In a letter to Father Patrick Synnott he described the naval engagement in which his brother Donal lost his life on 2 July 1618.³ Helen his other sister was drowned in an attempt to return to Ireland,⁴ and his father, having lived to the ripe old age of nearly one hundred years, died at Corunna.⁵ The mother did not long survive the father, and was buried by his side in the same tomb in the Franciscan Church at Corunna.⁶ There is no evidence that Philip ever married and the lack of any reference to a wife of his own appears to indicate that the historian remained single all his life. A dutiful and affectionate son, he appears to have felt these family losses as a severe blow. In the poem so often referred to there are two very pathetic lines which reveal his loneliness:—

"Funera post lachrymosa patrum, fratrumque meorum
Una mihi superest nunc Leonora soror . . ."

There is nothing more known of the life of our author, not even the date of his death. The last items of news we have of him refer to the year 1634. Père Paul Grosjean, S.J., has published in the *Analecta Bollandiana*⁷ some interesting documents on O'Sullivan's literary work during the years 1633–34. Writing from Madrid to a certain Dominus Thomas (probably Thomas Messingham) on 23 December 1633, Philip O'Sullivan urges that Bollandus should begin the first volume of the *Acta Sanctorum* with a *vita* of Saint Ailbe; and he encloses a short *Animadversio in Vitas universorum Iberniae divorum* for insertion at the head of the work, under the name of Bollandus. In addition he promises to get sent from Ireland other *Vitæ* of Irish saints, which had not yet been printed. In 1634 we learn from Bollandus himself⁸ that Philip O'Sullivan sent him a life of Saint Mochua in that year. Again in the same year, October 7, Father Hugh Ward, writing from Louvain to Bollandus at Antwerp, criticises very severely a life of Saint Ailbe which O'Sullivan had sent

¹ See *Journal of Waterford and South-East Ireland Archaeol. Soc.*, vol. 7, (1901), p. 115.

² See the poem on his family loc. cit.; also *Zoilomastix*, fol. 240v.

³ See the letter to Patrick Synnott prefixed to *Patritiana Decas*; also *Comp. Hist. Cath. Hib.*, p. 337.

⁴ See poem on his family loc. cit.

⁵ *ibid.*

⁶ *ibid.*

⁷ *Analecta Bollandiana*, vol. 50 (1932), pp. 139–46.

⁸ Bollandus: *Acta Sanctorum*, January vol. 1, p. 47 (ed. 1865).

for inclusion in the *Acta*, and which Ward thinks more likely to harm the author's reputation on account of its defects: *magis offendi deberet Dominus Philippus quod ita mendose ederetur Vita sub ipsius nomine, ut propterea rursus vocaretur in quaestionem et convinceretur errorum.*¹

With regard to the date of O'Sullivan's death there is no information available. Some writers have asserted that he died in 1660, basing their assertion on information contained in a letter sent from Spain by Peter Talbot, Archbishop of Dublin, in which it is said that the "earl of Birhaven is dead . . ." ² This of course refers, not to Don Philip, but to Dermot the younger son of O'Sullivan Beare. Dermot became heir to the title on the death of his elder brother Donal who was accidentally killed by a gunshot wound in 1609,³ and he succeeded to the title on the death of his father in 1618. This Dermot was Earl, or more correctly Count of Birhaven on 27 December 1659, when he had a codicil to his will drawn up in favour of his cousin Father Thady O'Sullivan, S.J.⁴ On this occasion he was so ill that he was unable to sign the codicil, and he died on the following day.⁵ Don Philip does not receive any mention in this will, which would appear to indicate that he had already died. How he spent the closing years of his life is not known, although Smith in his *History of Cork* asserts that Philip returned to Ireland and entered the Franciscan convent at Kilcrea.⁶ I have found no evidence for this statement.

DON PHILIP'S WORK AS A HISTORIAN AND APOLOGIST.

Don Philip's taste for Irish history can well be attributed to the atmosphere in which he was reared. The tales of suffering and privation endured for the Irish cause, which he undoubtedly heard from his family and friends, as well as the close contact he enjoyed with many of the chief personages in the struggle against England, must have contributed their share in inspiring him to write his famous *Historiae Catholicae Iberniae Compendium*. The efforts made by the English Government in Ireland after the Irish defeat at Kinsale to bring discredit on the country, and the propaganda value of such

¹ *Analecta Bollandiana*, vol. 50 (1932), p. 140.

² *Jour. of Waterford and South-East Ireland Archaeol. Soc.*, vol. 7, p. 121. See also Webb, *Compendium of Irish Biography*, s.v. O'Sullivan Beare, Don Philip.

³ *Cal. S. P.* (1610), no. 646; *Comp. Hist. Cath. Hib.*, p. 261.

⁴ See 'Students of the Irish College Salamanca' in *Archivum Hibernicum*, vol. 3, p. 92 note.

⁵ Denis O'Doherty, 'Domhnal O'Sullivan Beare and his family in Spain,' *Studies*, (June, 1930), p. 222.

⁶ Smith, C., *Natural and Civil History of Cork* (1750), vol. I, p. 211, note (f).

writers as Richard Stanihurst,¹ John Hooker,² Meredith Hanmer³ and William Camden⁴ caused an extraordinary burst of literary and scholarly activity on the part of the Irish exiles on the Continent. These scholars, realising that the aim of the government was to blot out the memory of Ireland's ancient glories, tried to assemble as far as possible their national historical treasures to save them from destruction. Their writings were of necessity chiefly polemical, but much was purely historical and hagiographical. Among these Irish exiles who took up their pens in defence of their native land almost the only non-clerical name is that of Don Philip O'Sullivan Beare. That he was influenced and materially assisted in his work by his fellow-Irish in Spain is clear. Of these helpers there are three whose names appear most frequently in his works: Father Patrick Synott his former teacher, Father Michael Cantwell, S.J., and Father Richard Conway, S.J.⁵ The last-named appears to have had the greatest influence on his outlook, and we find complete extracts from Conway's works copied into those of O'Sullivan.

As a historian Don Philip is best known by his valuable *Historiae Catholicae Iberniae Compendium*, which he published at Lisbon in 1621.⁶ The opening chapters of this history are devoted to a description of Ireland, its beauties and wonders; a discussion on the origin, nobility and language of the Irish people; and a treatise on his favourite theme, St. Patrick's Purgatory. Then, after a cursory glance at the history of the country to the end of Queen Mary's reign, the greater part of the work is taken up with an account of the Elizabethan Wars in Ireland. At the end of this *Compendium* are published two letters, both in Latin and written while Don Philip was in the navy. The first is the letter to Patrick Synnott which we have already mentioned, and the second is to his great friend, Patrick Trant.

The only other published work from Don Philip's pen—except a life of St. Mochua published in Colgan's *Acta*—is a life of St. Patrick,

¹ Richard Stanihurst (1547–1618) *History of Ireland during the reign of Henry VIII* in Holinshed's *Chronicles* (1577); *De Rebus in Hibernia Gestis* (Antwerp, 1584); *Vita S. Patritii* (Antwerp, 1587).

² John Hooker (1526–1601?) was editor of Holinshed's *Chronicles*, 1586–7. He continued Campion's History of Ireland down to 1581, and added a translation of the *Expugnatio Hiberniae* of Giraldus Cambrensis. The preface to this translation is full of contempt for the Irish people.

³ Meredith Hamner (1543–1604) was an English clergyman of doubtful reputation, who acquired many livings in Ireland. He wrote a chronicle which was printed by Sir James Ware in 1633. See *Cal. S. P. (Ireland)*, 1595, p. 229.

⁴ William Camden (1551–1623). His works include *Britannia* (1586); *Anglica*, *Normannica*, *Hibernica*, *Cambrica a veteribus scripta* (Frankfort, 1602).

⁵ For a life of Richard Conway, S.J. see Fr. John MacErlean: *P. Richard Conway in Irish Monthly*, vol. 52 (1924), pp. 47 et seq.

⁶ The second edition of this work was edited by Matthew Kelly (Dublin, 1850).

written in Latin verse and published at Madrid in 1629.¹ It consists of ten books, each with ten chapters, and is entitled *Patritiana Decas*. The first of these books contains a description of Ireland and an account of the birth, education and early life of the saint. The second book opens with an account of the state of learning in Ireland before the coming of St. Patrick, asserts that a description of the passion and person of Christ was given to king Conor MacNessa by a pilgrim eye witness, that the Apostle St. James preached the faith in Ireland, and that his father Zebedee was our first bishop.² There is also in this book an account of the early successes of St. Patrick. The main mission of the saint is related in the next five books, each dedicated to the labours of a separate province. The eighth book tells of Patrick's labours in the Isle of Man and England, of his miracles and of his death. The ninth book is a treatment of St. Patrick's Purgatory, dwelling on the Catholic doctrine of Purgatory; and the tenth is a glorification of the Irish for their steadfastness in the faith. Included in this volume are a letter to Father Michael Cantwell, S.J., urging him to publish his history of Ireland, and two poems written by admirers in Don Philip's praise with his own replies together with a long Latin poem written by himself on his family. At the end of this same volume is Don Philip's reply to the Protestant Archbishop of Armagh, James Ussher, which was provoked by Ussher's caustic censure of his *Compendium*.³ This reply is entitled *Archicornigero-mastix*, i.e., a whip for the Arch-horned One, but as the works of Ussher were prohibited entry into Spain as heretical, O'Sullivan was answering what he had never seen. It is mere abuse of Ussher from beginning to end, wanting in taste and reflecting no credit on its author.

Other works by Don Philip that have never been published are one on Astronomy which he began, but seems to have abandoned⁴; various lives of the saints⁵; and his contribution to the controversy concerning the ancient Scots. This controversy was perhaps the most important of the Irish historical disputes in the early seventeenth century. It arose from the efforts of Scottish writers like Hector Boece, George Buchanan and Thomas Dempster, to claim for their native Scotland anything of note attributed to ancient Scotia. Among other writers

¹ There is a good copy of this rare work in Marsh's Library, Dublin.

² He bases this on the authority of Flavius Dexter of Barcelona: "legi apud Dextrum Barchinonensem" (*Tenebriomastix*; cf. *Cambrensis Eversus*, ii, p. 662).

³ Ussher called O'Sullivan "the most egregious liar of any in Christendom." *Religion Professed by Ancient Irish*, in Ussher's *Works* (Dublin, 1847), iv., p. 334.

⁴ See Mendoza's poem on O'Sullivan prefixed to the *Patritiana Decas*. At the end of the *Zoilomastix* there are a few folios containing a fragment of a work on Astronomy.

⁵ His life of St. Mochua is published in Colgan's *Acta*.

who undertook refutations of these claims were Stephen White, S.J.,¹ David Rothe,² Thomas Messingham,³ John Lynch,⁴ Geoffrey Keating⁵ and Roderick O'Flaherty.⁶

Thomas Dempster's menology of Scottish saints, which claimed many that were Irish, had been suspended by the Roman Index in 1626 pending correction.⁷ In spite of this suspension it was again published posthumously at Bologna in 1627, under the title *Historia ecclesiastica gentis Scotorum*; and also at Châlons in the same year by one David Camerarius (Chambers), under the title *De statu hominis, veteris simul et novae Ecclesiae, et sanctis Regni Scotiae*.⁸ This same Camerarius published in 1631 his own work *De pietate Scotorum*, which reproduced the errors and claims of the former work. It was against this last work that O'Sullivan took up his pen.⁹ The title of his reply was *Tenebriomastix*. Although it was never published, there appear to have been some manuscript copies in circulation. We know, for example, that both Lynch and Roderick O'Flaherty had copies in their possession.¹⁰

There is a manuscript in the library of Trinity College, Dublin,¹¹ which is a copy of an account of Irish affairs presented to the King of Spain about the year 1618 by Florence Conry, Archbishop of Tuam. It is entitled "A brief Relation of Ireland and the diversitie of Irish in the same." On the top left-hand corner of the first page there is a note in Ussher's handwriting, which asserts that this description was probably written by Don Philip O'Sullivan Beare.¹²

THE *Zoilomastix*: CAMBRENSIS AND STANIHURST

The only other unpublished work that we know to have come from O'Sullivan's pen is the *Zoilomastix*. This is a long work written in Latin and divided into five books. The first four books were written as a reply to the *Topographia Hiberniae* of Giraldus Cambrensis, and the fifth is directed against certain passages in the *De Rebus in*

¹ This work was never printed. It is entitled "Scoto-Caledonica cornix deplumanda ab avibus orbis . . ."

² *Hibernia Resurgens*, authore Donatus O'Rorke (David Rothe) (1621).

³ In the preface to *Florilegium Insulae Sanctorum* (Paris, 1624).

⁴ *Cambrensis Eversus*, ii, 303.

⁵ *Foras Feasa ar Eirinn* (History of Ireland), c.xlviii.

⁶ *Ogygia Vindicated* (ed. O'Connor, Dublin, 1775).

⁷ *ibid.* p. 68.

⁸ *ibid.* p. 69.

⁹ *ibid.*

¹⁰ *Cambrensis Eversus*, ii, 723. See also *ibid.* p. 663.

¹¹ Abbott's *Catalogue*, no. 580 (MS. E. 3, 8.), ff. 49-52.

¹² The note is as follows: "Presented to the Council of Spayne c. an. 1618 by Florence the pretended archb. of Tuam and thought to be penned by Philip O'Sullivan Beare." See also *Irish Catholic Directory* 1841, pp. 362, 599.

Hiberniae Gestis of Richard Stanihurst. In the controversy over the errors of Cambrensis O'Sullivan was not alone in the field. He had been preceded by Stephen White, S.J., and was followed by Archdeacon John Lynch; but O'Sullivan claims that he was the first to oppose the errors of Stanihurst.

The publication of the works of Giraldus Cambrensis by Camden in 1602 constituted a challenge to the Irish exiles. In Irish eyes these works constituted the "poisoned spring whence all other writers who hate Ireland imbibe their envenomed calumnies."¹ They were now published by a writer whose anti-Irish prejudices were well known, and who had included many of the calumnies of Cambrensis in his *Britannia*. Stephen White remarks that when Camden "wishes to backbite, as he frequently does in his books, he borrows long passages and phrases from his master Giraldus."² That these works were having an undesirable effect on the continent, where the Irish had hitherto been treated with great sympathy,³ we may gather from the same writer. He tells us that he felt compelled to undertake his *Apologia pro Hibernia* by the knowledge that "the heretical Camden . . . (as some suspect and with reason) in order to stabilise those lies the more, and to promote among other nations a contempt for the native Irish of past and present ages, had desired to spread abroad the old lies of Giraldus."⁴

The two works of Giraldus Cambrensis that caused this bitter controversy at the beginning of the seventeenth century were the *Topographia Hiberniae* and the *Expugnatio Hibernica*. Gerald's interest in Ireland was a purely family one, due to the part played in the invasion by his relatives the Fitzgeralds, Fitzhenrys, Fitzstephens and de Barris.⁵ His views, consequently, on Irish manners and customs are tainted by his Norman prejudices. He was almost certainly ignorant of the Irish language; consequently, the native Gaelic sources were closed to him when he was undertaking his work. He himself asserts that he made use of Latin sources,⁶ but he can only have done so to a very limited extent. When about to write on the Irish saints, he complains that he was unable to find any native material.⁷ His search cannot have been thorough considering the number of Latin lives of Irish Saints extant in his day.

¹ *Cambrensis Eversus*, i, 97.

² Stephen White, *Apologia pro Hibernia* (ed. Kelly), Introd. p. ii.

³ See O'Clery, *Life of Aodh Ruadh O'Donnell*; also O'Cianain, *The Flight of the Earls* translated and edited by Paul Walsh in *Archiv. Hibernicum*, vols. 2, 3 and 4, in appendix; and published as separate volume.

⁴ Stephen White, *Apol. pro Hib.* Introd. p. v.

⁵ *Giraldi Cambrensis Opera*, ed. Dimock v. (1867), pp. xlviiii-lxxv.

⁶ *Topographia Hiberniae (Opera, vol. v)*, p. 8.

⁷ *ibid.*

Giraldus came to Ireland in 1185 in the train of his former pupil Prince John, and one result of the twelve months or so that he spent in this country was the compilation of his *Topographia Hiberniae*. He spent three years on the composition of this work, which he read in public on three successive days.¹ It was probably completed in 1188; and is divided into three "distinctions," a title favoured by writers of the period. The first distinction deals with the topography and natural history of the country; the second recounts the marvels and freaks of nature to be found there; and the third is a treatise on the Irish people, their history and customs. The comment of a seventeenth-century Irish critic is still true: *quamvis aliter quam historicum decet veracem et modestum mordacior sit, et amarulentior in Hibernicam passim nationem quasi data opera, et alicubi in Scotiam captata occasione; tamen in describenda Hiberniae regione commemorat multa, quae separatis (sicut debent) quos ille et ubi inspergit aculeis, continent insignem et veracem regionis huius commendationem.*²

It is in the third distinction that Giraldus gives most cause for offence to the Irish people. He treats mainly of the legendary element in our history; while we hear much of the mythical Gurguntius, there is no mention at all of the historic Brian Boroinmhe and the battle of Clontarf. Writing of the Irish of his own day, he denies them any favourable quality save physical beauty, great strength and musical ability. Concerning their morals and religion he remarks that they are "filthy, sunk in vice, more ignorant than any other nation of the first principles of their faith."³ Of the clergy he notes that they are remarkable for their austerity during the daytime, and for drunkenness after sundown. The bishops are negligent and do not instruct their flock; the Irish saints were vindictive, and he notes that all of them are confessors. Ireland, he asserts, had never given a martyr to the Church.⁴

The later work, *Expugnatio Hibernica*, is of a different order and greater merit. Its importance lies in the fact that, apart from *The Song of Dermot and the Earl*, a poem in Norman French which is incomplete and obviously untrustworthy, this second work of Cambrensis is the only detailed authority we possess for the history of the first years of the Norman invasion. But here also Giraldus is obviously prejudiced, and this work is plainly written as an apologia for the Normans.

¹ Cambrensis, *Descriptio Cambriae*, Praefatio prima.

² *Zoilomastix*, fol. 1r. This citation is attributed to Peter Lombard, Archbishop of Armagh.

³ Cambrensis, *Topographia Hiberniae*, Dist. 3, c. 19.

⁴ *ibid.* c. 27, 28.

When Camden published these works at Frankfurt in 1602, it was the first time that the complete *Topographia Hiberniae* had been printed.¹ We must not conclude, however, that these works of Cambrensis had hitherto been "mouldering in obscurity", as Lynch would have us believe.² They had already been used as authoritative sources for Irish history by such writers as Leland³, Humphrey Lloyd (Lhuyd),⁴ Stanihurst⁵ and Campion⁶. It is true that they lay in obscurity for many years after their author's lifetime, and even in his own day Cambrensis complains that they were generally neglected.⁷ That he was attacked by some of his own contemporaries for his excessive credulity is clear from his first preface to the *Expugnatio Hibernica*.

Ortelius, the Ptolemy of the sixteenth century, and Picard in his notes to the *Historia Anglicana* of William of Newburgh were led astray by him.⁸ Rothe complains that Botero, secretary to St. Charles Borromeo, and other continental writers had copied the errors of Cambrensis concerning the Irish people.

Unprejudiced minds, even in the seventeenth century, wondered at the persistence of certain writers in copying these falsehoods and offering them to the world as truths. "I cannot forbear being astonished," wrote Ware, "that some men of this age who in other respects are men of gravity and learning should again obtrude these fictions of Cambrensis on the world for truths."⁹ An English writer of the time of Charles II whose name is unknown, characterises Gerald and his disciples as writers "whose books if they were not so filled up with falsehoods and slanderings of the Irish nation would produce nothing but books of blank paper."¹⁰ Yet Cambrensis was to remain the standard authority for most Englishmen. O'Flaherty complains of this when he says that "since the publication of Giraldus Cambrensis, his is the only *notitia Hiberniae* followed by English writers."¹¹

It was chiefly among the writers of the Pale, however, that Giraldus was accepted as an authority. Of these the most important in the

¹ William Camden, *Anglica, Normannica, Hibernica, Cambrica, Epist. Dedicat.* Lombard writing in 1600, asserts that the *Topographia Hiberniae* had not hitherto been printed; *De Regno Hiberniae* . . . *Commentarius*, p. 3.

² *Cambrensis Eversus* i, 95.

³ John Leland (1506-52) *Itinerary*; *Collectanea*. See White, *Apol. pro Hib. Intro.*

⁴ See White loc. cit.

⁵ *Description of Ireland* (Holinshed's *Chronicles*); *De Rebus in Hib. Gestis*.

⁶ The early portion of his *Historie of Ireland* (1571) is based on Cambrensis.

⁷ *Descriptio Cambriae, Praefatio secunda*.

⁸ See White, *Apol. pro Hib.*, *Intro.* v.

⁹ Ware's *Antiquities* (ed. Harris), p. 190.

¹⁰ *Jour. R. Soc. of Antiq. Ireland*, 1871, p. 593.

¹¹ *Iar-Connaught*, (ed. Hardiman: Dublin, 1846), p. 437.

latter half of the sixteenth century was Richard Stanihurst. This writer was born in 1547 at Corduff, Co. Dublin. The Stanihursts had resided here from the fourteenth century, and had held positions of importance in the capital for many generations. Richard's grandfather and another earlier relative had been chosen to act as Mayor of Dublin.¹ Richard's father, James Stanihurst, who was a lawyer of considerable wealth, had held the office of Recorder of Dublin and was twice Speaker of the Irish Parliament.² His sister Margaret married Arnold Ussher, one of the six clerks of the Irish Court of Chancery.³ She thus became the mother of the future Protestant Primate, James Ussher.

Richard received his early education at Kilkenny in the famous school of Peter White.⁴ Then, since Ireland at the time lacked a university and law-school, he was obliged to cross over to England to continue his studies. While in Oxford his talents attracted the attention of Edmond Campion, who became his friend and later accompanied him as his tutor to Dublin. Under the influence of Campion and of his father, James Stanihurst, Richard was led to devote himself to Irish history. Campion also appears to have influenced him in another direction, namely, in his religious views.⁵

Disgusted with the corrupt ways of Irish politicians, Richard Stanihurst left Ireland and resided successively in England, Spain and the Netherlands. His Irish historical works number four in all. To Holinshed's *Chronicles*, which appeared in 1577, he contributed a *Description of Ireland* and a *History of Ireland during the reign of Henry VIII*. His next effort was the famous *De Rebus in Hibernia Gestis*, which was published at Antwerp in 1584. This was followed three years later by *Vita S. Patritii Hiberniae Apostoli*.

The work with which the *Zoilomastix* is concerned is the *De Rebus in Hibernia Gestis*. This is a history of the Norman Conquest in Ireland. It is based primarily on the *Expugnatio Hibernica*, but in the Appendix the author corrects certain prejudices that he had noted in Cambrensis. Keating criticises this history very severely, and not without reason, for Stanihurst displays little regard for the Irish without the Pale. Stanihurst's opinion of Cambrensis, whom he describes as "a man profoundly versed in the antiquities of both Britain and Ireland,"⁶ aroused O'Sullivan's wrath; and the whole of the fifth book of the *Zoilomastix* is devoted to his reply.

¹ Campion's *Historie of Ireland* (ed. 1633), x, 194-6; Ware's *Writers*, p. 98.

² *ibid.*; *Cambrensis Eversus*, iii, 19-21.

³ *ibid.*

⁴ *De Rebus Gestis*, p. 25.

⁵ *D.N.B.*, s.v. Stanyhurst, Richard.

⁶ *De Rebus Gestis*, p. 189.

THE MANUSCRIPT OF THE ZOILOMASTIX¹

The text of the *Zoilomastix* is a codex of three hundred and fifty-three folios written on both sides. It is in a very good state of repair and written throughout the greater part in a clear legible hand, with the minimum of contractions; but corrections and marginal insertions have rendered some folios almost illegible. Owing to war-conditions, I have been compelled to prepare this edition from photostats which the authorities of the University of Upsala supplied for my use, at the request of the Irish MSS. Commission.

In some places entire folios have been removed and others inserted where a complete rewriting of the matter was found necessary during the author's final revision.² This removal and insertion of leaves is still more obvious when we come to examine the gatherings that go to make up the codex. Each of these gatherings consists of four folios and they are numbered on the first folio of the gathering in the upper left-hand or inner corner. Only a few have been interfered with; these have been enlarged by the removals already mentioned and the substitution of two or more new folios in place of those removed. Some of the gatherings, consequently, may have anything up to nine folios instead of four. Wherever a folio containing the gathering number has had to be removed, the writer has marked that number on the newly substituted leaf. Consequently, we have instances of the fragment of the old leaf remaining bearing the gathering number while the same number has been placed on the new leaf as well.³ In all there were originally eighty-five gatherings, but of these the first numbered gathering now extant is the third which begins with the sixth folio.

The manuscript appears to be the original autograph of the author. That it is almost certainly an autograph is proved by the many corrections and marginal insertions it contains in the same handwriting which show an unfinished effort to revise it. These marginal insertions are for the purpose of either correcting or adding to what has been written in the text. Where correction is intended the original passage in the text is cancelled by a few strokes of the pen, and is frequently separated from the rest of the text by a line surrounding it. Then an indication is given where the corrected version or marginal insertion is to be placed. Where more than one such insertion is to be made, each is marked in the proper order A, B, C and so on. Another form of correction is the placing of the new line above the line crossed out,

¹ See also below, p. xxxvi (Additional Note).

² See fol. 172r for example.

³ See fol. 98r for example.

thus rendering the reading of the passage extremely difficult.¹ All these corrections and marginals are in the same hand-writing as the original text. Other marginal matter may be divided into certain categories, such as the names of animals, plants and minerals in the first book; suggestions here and there for the author's own guidance regarding the better location of certain passages or the insertion of new matter; and finally the references for quotations.

A peculiar feature of the first four books is the fact that the division into chapters appears to have been made as an afterthought, since the chapter numbers and headings have been inserted in the margin, thus breaking what is otherwise a continuous narration. In the few instances where a chapter heading occurs within the text itself, this is invariably a sign that the folio is a later insertion.

DATE OF COMPOSITION

When we come to examine the work with a view to determining the date at which it was written, we are obliged to rely entirely on internal evidence. That it was written some time between the publication of the *Compendium Historiae Catholicae Hiberniae* in 1621 and that of the *Patritiana Decas* in 1629 is certain. There are numerous references to the *Compendium* in the *Zoilomastix*, but there is only a promise that the author is about to undertake a life of St. Patrick.² Some portions of the work can be dated fairly accurately, but there is no evidence that the whole work was written at one time. From the continuous nature of the narrative there is a strong probability that there were no serious interruptions, and therefore that the whole work dates from the same period.

We can show that at least portion of the third book was written between the second half of 1624 and the early months of 1626. Taking the list of ecclesiastics which the author gives in the fifth chapter of the twentieth *Retaliation*, we find the death of his kinsman, Philip O'Sullivan of the house of Dunkerron, mentioned as having taken place in 1624. Then, if we examine the author's reference to Thomas Walsh, Archbishop of Cashel, we are given sufficient data to leave us without any doubt that O'Sullivan was at work on this portion before 8 July 1626. Writing of this prelate he remarks that having preached the faith in Ireland he returned to Spain where he had previously studied theology, but had just then left for Rome where he was made Archbishop of Cashel. Now, from other sources³ we know that

¹ See fols. 27, 28, 29, 30 for examples.

² *Zoilomastix*, fol. 134v.

³ Meehan, C.P.: *The Rise and Fall of the Irish Franciscan Monasteries* p.112; Lynch, *De Praesulibus Hiberniae*, ed. J. F.O'Doherty (Dublin, 1944), vol. 2, p. 47.

Walsh's return to Spain took place sometime between the end of 1624 and the middle of 1626. That O'Sullivan wrote this account after Walsh's return to Spain is clear, since it is contained in the text itself. His departure for Rome, however, and his elevation to the see of Cashel appear to have taken place later, for this news is inserted in the margin in the same handwriting. Walsh's provision to Cashel took place on 8 July 1626¹.

From these data alone it would appear that the work was written during the year 1625-26. That the author returned from time to time after that date, revising or adding to his work, is clear from the corrections and marginals. That he was doing so as late as 1630 is evidenced by a marginal note on fol. 272r which bears that date.

THE FIRST BOOK

The title page of the whole work, marked fol. b, contains the title as cited at the beginning of this Introduction.

That this title has been written by a different hand from that of the text is clear even from a superficial examination. Fortunately we have a sample of the author's full name in his own hand at the beginning of each book, and of his christian name at the beginning of each reply. In the text the author uses a capital P that is quite characteristic, since it is in the style of other similar capitals, for example the capital R. On the title page, however, the capital P is quite different. Again, in the text, the letter h in Philippus is without exception written like a capital H (scl. PHilippus), but in the title page this characteristic is absent. There are other differences too. For example the capital G in Giraldus and the capital Z in Zoilomastix as written on the title page are out of character with their equivalents in the text. In the matter of spelling, the title page uses the forms *Hibernica* and *Giraldus*, whereas O'Sullivan always spells them *Ibernica* and *Gyraldus*. That this title page is the work of another hand is confirmed by the fact that it is a later insertion and not part of the original codex.

The first book opens very abruptly with two citations from other authors concerning Giraldus. The first of these, according to O'Sullivan, is taken from "a booklet containing a description of Ireland attributed to Peter Lombard, Archbishop of Armagh." It is not to be found in the *De Regno Hiberniae, Sanctorum Insula, Commentarius*, three editions of which have been examined by the present writer; namely, a manuscript copy bearing the date 1600,² the Louvain

¹ Meehan, loc. cit.

² MS. copy in Milltown Park library, Dublin.

edition of 1632 and Dr. Moran's edition of 1868. Other writings of Lombard which have also been examined in vain are those published among the *Miscellanea Vaticanò-Hibernica* in *Archivium Hibernicum*.¹ The work from which the second of these citations has been taken is called by O'Sullivan *Refrigerium antidotale contra Dempsterum*. This of course is the sub-title of Rothe's *Hibernia Resurgens*, which he published in 1621 under the pseudonym Donatus O'Rorke.²

The question arises here as to whether these two citations constitute the original opening of the *Zoilomastix*. From many indications in the text itself we are justified in concluding that they do not. First of all we have the opening sentence itself which tells us to add these citations to something that has gone before: *Iudicium libelli descriptionem Iberniae continentis, qui Petro Lombardo Ardmachae Archipontifici adscribitur, adde: etc.* Also, these two citations are followed by a new chapter, which (if this were the original opening of the work) would be the first chapter. It is not the first chapter, however, but is marked the fifth. A further and equally strong reason for concluding that this is not the original opening of the work is the fact that the first and only title of a *retaliation* that we come across in this first book is *Retaliatio Posterior*. Now this presupposes an earlier *Retaliation*. To this we may add the fact that the first gathering and part of the second are missing from the codex.

We may conclude that the opening chapters of the work are missing. That this loss took place at a very early date is clear from the pagination, which commences with the first folio of the work as it exists to-day. This pagination has been done twice, in the top right-hand corner of the page and in the bottom left-hand corner. The one at the bottom appears to be the earlier of the two, but was evidently done at a later period than the text itself, since it includes those fragments on astronomy which are not part of the *Zoilomastix* at all. This pagination, however, is inaccurate after the twenty-ninth folio—the succeeding folio is marked 40 instead of 30—and the second pagination was evidently done by a different hand to correct this error.

The *Retaliatio Posterior* which follows this opening fragment is that portion of the first book (folios lv–58r) which contains a description of the country and its many wonders. It is divided into sixty-two chapters and takes as its point of departure the assertion of Cambrensis: *Hibernia quidem terra inaequalis et montuosa, mollis et aquosa, sylvestris*

¹ See *Archivium Hibernicum*, iii, 273 et sqq.; 284 et sqq.

² In the library of the Friars Minor, now at Dún Mhuire, Killiney, there is a copy of this work with a marginal note in Luke Wadding's hand to the effect that it is by David Rothe.

*et paludosa, vere terra deserta, invia sed aquosa.*¹ To answer this description O'Sullivan, like John Lynch at a later date, uses the Appendix to the *De Rebus* of Stanihurst, where the latter shows how Giraldus in other parts of the *Topographia* contradicts this statement. He then passes on to show by citations that other authors, both before Cambrensis and since his time, do not agree with this description of Ireland. These citations are taken at second-hand from Messingham, McCaghwell and Lombard; they are short and are often mere repetitions. A list of these sources is given in Appendix A.

O'Sullivan passes on to his own description of Ireland, which commences in the seventh chapter of this *Retaliatio posterior*. The most interesting part of this description is the catalogue of the various species of animals, plants, metals and precious stones that are to be found in Ireland. Dr. Tomás de Bhaldraithe has prepared a critical edition, printed below, of all the Irish names, with their Latin and English equivalents, listed by O'Sullivan in this section. The question at once arises as to where O'Sullivan got this list. The present writer has failed to discover any work to which he might have had recourse. He may have composed it with the aid of those Irish friends in Spain who gave him so much encouragement and help in other parts of his work. For the equivalent Latin and Greek names he appears to have made use of the lexicon by Ambrogio Calepino,² to whom he refers both in the marginal notes and in those at the end of the work. For the short description that he appends to each of the species he used both Aristotle and Pliny, and the edition of the latter to which he had recourse was that of the French humanist, Dalecampius. This edition was first published in Lyons in 1587.

Another work which O'Sullivan used for some details of this catalogue and to which he makes numerous references, is the Spanish translation of the *Historia Naturalis* by Huerta, which was published in Madrid in 1624, and again in 1629. He also got some of his matter from Bartholomaeus Anglicus,³ and he was not averse to borrowing even from Cambrensis himself. O'Sullivan attempted a revision of this catalogue, and apparently kept adding to it from time to time. The result is that his numerous corrections—some have been done as many

¹ *Topographia Hiberniae*, Dist. 1, c. iv.

² Ambrogio Calepino (1437-1511) was an Augustinian friar whose monumental Latin dictionary first appeared at Reggio in 1502 under the title *Cornucopiae*. Later editions were gradually enlarged and to the Latin of the original were added the equivalents in other languages. The largest edition is the Basle edition of 1590, which contains eleven languages: *Ambrosii Calepini dictionarium undecim linguarum: respondent autem latinis vocabulis hebraica, graeca, gallica, italica, germanica, belgica, hispanica, polonica, ungarica, anglica*. An edition in seven languages was published at Pavia in 1718.

³ *De Proprietatibus Rerum*. O'Sullivan calls him "Bart. Anglicanus."

as three times—and the many additions in the margins have rendered this portion of the manuscript most difficult to decipher; and for this reason it has not been printed in this edition.

From this treatment of the natural history of Ireland O'Sullivan passes on to enumerate what he calls the *miracula*, that is, the many wonders for which Ireland was famous. The first that he takes up appears to have been a favourite theme of his, namely, the Purgatory of St. Patrick. He mentions the names of three writers on this subject, Vincent of Beauvais O.P.,¹ James de Voragine (Januensis), O.P.²; and St. Antoninus of Florence O.P.³ Strangely enough he omits the best known and earliest of all, Henry of Saltrey. Henry's description of an alleged pilgrimage by the mythical knight Owen, written in the middle of the twelfth century, is the source from which most of the others are derived.

In the *Zoilomastix* O'Sullivan recounts the visit to Lough Derg of one Nicholas. He claims to have copied this account from a book of lives of Irish saints compiled by order of O'Sullivan, prince of Beare.⁴ This same account is included among those given in his *Patritiana Decas* where he also mentions the same source, but adds that "I drew it from James, a Genoese Dominican, in a life of St. Patrick." His knowledge of the work of James of Genoa (Voragine) would appear to have been due to a reference in Stanihurst's *Vita S. Patritii*, since the following remark is to be found crossed out in the margin of the *Zoilomastix*, fol. 55r: *Nicholai meminit Jacobus Januensis a Stanihursto relatus lib. 2 Vitae Patritii*. This story of Nicholas is also to be found in a book by Leontius, Bishop of Naples, printed at Ferrara in 1474; in Stanihurst's *Vita S. Patritii*, printed at Antwerp in 1597; and in the collection of medieval lives of saints made by Bonino Mombritius, and published under the title *Sanctuarium* c. 1480.

THE SECOND BOOK

Whereas the first book was concerned with the natural qualities of the country, this second book (fols. 59r-91v) deals with the religious question. Writing in the Spain of the early seventeenth century, where heresy was a political crime as well as a religious one, O'Sullivan might be expected to express himself strongly on the point. He certainly fulfills this expectation, but without the necessary facts to

¹ *Speculum Maius*, t. 4, lib. 20, c. 24 (Strasburg 1468).

² *Summa Theologiae*, t. 4, tit. 14, c. 10, sect. 8 (Venice 1477).

³ *Legenda Sanctorum*, c. 49.

⁴ *Zoilomastix*, fol. 55r.

make his contribution of any historical value. This book is filled with rhetorical denunciations and inaccurate statements.

The first *Retaliation* is concerned principally with the various heretical sects in England at the time when the author was writing, so that it ceases, in effect, to be a reply to Cambrensis as such. A pretext for this attack on the English is provided by Giraldus in the sixth chapter of the second distinction of the *Topographia Hiberniae*, where he gives what he calls examples of the superstitious cults of the Irish. O'Sullivan inveighs against the English and their frequent lapses into heresy, and compares them to the Irish who have always been noted for the purity of their faith. He then gives four reasons why Giraldus should not be credited here, namely his untrustworthiness, the fact that such practices are not mentioned anywhere else, that no traces of them remain, and finally that prelates like St. Malachy and St. Laurence O'Toole who were alive at the time would never have tolerated them.

O'Sullivan objects to the word barbarous where the Irish are concerned. He examines the derivation of the word, and notices its gradual adoption as signifying wildness, cruelty, depravity and viciousness. His argument is as follows: customs that are not in keeping with the true religion are alone barbarous. The Irish customs are in keeping with the true religion, the Catholic religion, and are therefore not barbarous. The barbarity of the English since they abandoned the Catholic faith, he says, can be judged by the number and character of their sects.

This leads him to a description of the various heretical sects in England at the time, which he prefaces by a chapter on the instability of the English in the faith throughout the ages. This chapter is merely a repetition of his chapter in the *Compendium*. He takes his facts from Bede's *Historia Ecclesiastica*, but his conclusion from these facts, as he selects them, is the opposite to that of Bede. Where the latter clearly shows the constancy of the people in the face of persecution, O'Sullivan takes the fact that the rulers of the land frequently abandoned the faith and attributes this to the whole people.

O'Sullivan's account of the various heretical sects which he declares existed in the England of his day, is not based on primary sources. Writing in the Spain of the Inquisition, from which such works were excluded, O'Sullivan was obliged to have recourse to the writings of their opponents. Two works of a definitely controversial character are his principal source. These were the *Britannomachia Ministrorum* of Henry Fitzsimons, S.J. (Douay 1614), and the famous *Responsio ad Edictum Elizabethae* (Lyons 1595), written by Robert Persons, S.J.,

under the pseudonym Andreas Philopater. Besides these two works O'Sullivan also used the *Chronologia* of Bellarmine¹ for the names of the heresiarchs, the dates of the foundation of the better known sects, and the citations from the writings of the reformers.

He next turns to the charges of bestiality which Giraldus makes against the Irish people. These are fables of the most obvious kind, and merely illustrate the credulity of the author himself. White treats them with the contempt they deserve. O'Sullivan, however, takes them seriously and sets out to disprove them, arguing that they have been set down by Cambrensis to discredit the Irish people. He also takes the opportunity to point out further crimes of immorality on the part of the English people. He quotes from commentaries on the *Decretum Gratiani* a letter from Boniface the Martyr to the King of England, which accuses the English of crimes comparable only to those of the people of Sodom.

The latter chapters of this book are concerned with the miracles and wonders related by Cambrensis. O'Sullivan merely gives a commentary, adding to them or elucidating them. His last chapter defends the Irish saints from the charge of vindictiveness, which Giraldus had brought against them. Like the rest of this second book, what he has to say here is not of any great importance.

THE THIRD BOOK

In this third book (fols. 92r-283v) O'Sullivan enters on his reply to certain selected chapters of the third distinction of the *Topographia Hiberniae*. It consists of twenty-five *Retaliations*, and is thus longer than the other four books taken together. These *Retaliations* are concerned with the history and customs of the Irish people. A reference by Giraldus to the Milesians gives the author an opportunity to trace the origin of the Irish people from the beginning. He begins with the descendants of Adam and gets as far as Japhet son of Noah, who according to Josephus was the progenitor of the Scythians. O'Sullivan obviously intended to link up the ancient Irish with these latter, but has left this portion of his work unfinished. Coming abruptly to the arrival of the Milesians he gives a short account of their achievements, and asks how the antiquity of the English people can be compared with that of the Irish.

He passes on to a question that was uppermost in the minds of his contemporaries: the vindication of Ireland's right to the ancient name and glories of Scotia. O'Sullivan had already touched on the matter in his *Compendium*. He now achieves his purpose by means of a

¹ This is a section of Bellarmine's *De Scriptoribus Ecclesiae*, Cologne 1622.

series of citations from the authorities that he has already used in his description of the country, and once more he borrows them from the same secondary sources.

Among the glories of the Irish people must rank their literary achievements. O'Sullivan now gives a list of writers, both ancient and modern, although the Irish origin of some of those mentioned is, to say the least, doubtful. With regard to Francis Mayron, for example, the only connection this writer and scholar would appear to have had with Ireland is that he was a pupil of Duns Scotus, since he was born in France in 1280, probably at Mayronnes, Department of Basses Alpes.¹

Among the literary productions by Irishmen of his own day mentioned by O'Sullivan is the *Janua Linguarum*, which was a new approach to the study of Latin. O'Sullivan does not give the name of the author of this work, and he does not mention him among the illustrious Irish ecclesiastics in Spain. Yet the author was one of the most distinguished of the Irish Jesuits of that time, William Bathe (1564?—1614).² Bathe had been Rector of the Irish College at Salamanca for some years at the beginning of the seventeenth century. We may guess that the duel which Philip O'Sullivan fought with John Bathe in 1618 may account for this omission.

O'Sullivan's treatment of the Irish language, Irish dress and arms is extremely brief; and is only introduced to contrast them with English effeminacy. He accuses Giraldus of lying when he says that the Irish are an inhospitable race, citing Stanihurst and the Venerable Bede to the contrary. To the remark that the Irish live only in woods O'Sullivan devotes a reply, pointing out that to live in woods is no slur since the ancient Romans pictured their gods as dwelling in woods, and in more recent times holy men have taken up their abode there. Unlike White, he does not point out that Giraldus is here contradicting himself, since in his *Expugnatio Hibernica* he also describes some fine Irish cities in which the Irish dwelt.

To emphasise the obscurity and ignominy of the English people, O'Sullivan has recourse to a very doubtful method. He takes a citation from Rothe's *Dissertatio in Gestis Divae Brigidæ Virginis*, to the effect that on the death of William the Conqueror there was hardly one English prince left in England, and that with the English reduced to slavery it was considered shameful to be called an Englishman. Behold the obscurity of the English at that time !

¹ *Catholic Encyclopedia*, vol. 10, s.v. Mayron, Francis.

² T. Corcoran, S.J.: *Studies in the History of Classical Training, Irish and Continental, 1500—1700*, pp. 1-53.

Other subjects treated in this third book are the Irish mode of hair-dressing and cultivation of the beard; their skill in music and the musical instruments they used; and their games and pastimes. From these matters he passes on to the conversion of the Irish people to Christianity. He gives here in brief outline what he describes at greater length in his *Patritiana Decas*, and includes the account of the coming of the apostle St. James to our shores. O'Sullivan says that he read of this event in a book of Flavius Dexter, and that it was taught later by Juan Gil Zamora and in his own day by a Spanish Jesuit, Jeronimo Higuerra.¹ He then attempts to show that from that period onwards to the coming of St. Patrick there were Christians to be found in Ireland. His account of the coming of St. Patrick is taken in substance from the lives of Jocelyn and Probus.

He then describes the missionary activity of the Irish abroad, the churches they built and the monasteries they founded. The enumeration of the multitude of Irish saints would tax credulity, he says, were not the evidence so reliable. He cites many authors who declare that the number of its saints caused Ireland to be called the Island of Saints. These citations are borrowed from the two works of MacCaghwell in defense of Scotus—the *Apologia pro Scoto* (1621), and the *Apologia apologiae pro Scoto* (1623).

The next question he treats is one that is common to all the writers against Cambrensis, namely, the antiquity of the Irish archiepiscopal sees. This chapter is far from satisfactory, and cannot be compared to its equivalent in the work of Stephen White or of John Lynch.² O'Sullivan follows this discussion with a dissertation on the devotion of the Irish to their bishops.

Answering the accusation that the Irish people are of all people the most ignorant of their faith, steeped in vice and so on, O'Sullivan is seen at his worst. His reply is nothing more than a rhetorical declamation on the impertinence of Cambrensis, followed by a eulogy of the Irish for their sanctity and learning. His attack on the English which follows is full of bitter invective. He is particularly unfortunate in the example he gives of English disloyalty to the Church, for he shows a lack of even elementary knowledge of the history of Europe when he takes it for granted that Frederick I was king of England, and gives the latter's treatment of the Pope as an example of English infidelity.

Leaving ecclesiastical matters, O'Sullivan now turns to the question of the inauguration ceremony of the kings of Cenel Conaill. Giraldus

¹ See also *Comp. Hist. Cath. Hib.*, p. 41.

² White, *Apologia*, c. xiii; Lynch, *Cambrensis Eversus* I, c. xxxi.

had given a description of this rite which made it out to be worse than pagan in its superstitious character. O'Sullivan contradicts Cambrensis and gives what must be a very authentic account of that ceremony, since he was in a position to learn the details from those members of the family who were with him in Spain. As a contrast to the ancient nobility represented in that ceremony, he discourses on the obscure origin of the English nobles of his time. He describes the occasion that gave rise to the Order of the Garter, and borrows from *Philopater* the account of the obscure beginnings of the House of Tudor.

After a defence of Irish ecclesiastics—especially the bishops—and a refutation of the remark that Ireland had only confessors among her saints and had not given a martyr to the church, he ends this long book with a refutation of the calumny that Ireland had more deformed people than any other nation that Cambrensis had visited. He employs citations from writers like Bartholomew Chassaneux and William Camden to the effect that the Irish are noted for beauty of form as well as for their strength and agility. Cambrensis had accounted for the number of deformed by the vice of their parents, a calumny which arouses O'Sullivan's ire. He ends his answer by quoting at length the letter of Pope Paul V to the "Clergy, Nobility and Faithful People of Ireland." This letter, which is in praise of the Irish people for their constancy in the faith amidst persecution, encouraging them to persevere and promising prayers to that end, was borrowed by O'Sullivan from Rothe's *Hibernia Resurgens*.

FOURTH BOOK

This fourth book, which is the shortest of all, covers only thirteen folios (fol. 284r-307v). It is also the least satisfactory, for in most of its *Retaliations* O'Sullivan pleads the lack of documents and leisure for the necessary research. The subject matter of this book comprises the number of the kings of Ireland and the invasion of the Norsemen. He commences with a dispute on the propriety of using the Latin demonstrative pronoun *ista* instead of *illa* or *hac*, when Cambrensis refers to the Irish people as *de gente ista*. This dispute is reminiscent of another in *Cambrensis Eversus*, where John Lynch objects to the use of the word *Topographia* instead of *Chorographia* when describing a country like Ireland.

Giraldus now asserts that from the advent of St. Patrick to the time of King Feidhlim, a period of four hundred years, thirty-three kings reigned in Ireland. In his *Compendium* O'Sullivan¹ accepts this computation without question, but he now doubts its accuracy.

¹ *Comp. Hist. Cath. Hib.*, p. 61.

He regrets, however, that he is not in a position to institute the necessary research on the matter, owing to a lack of the necessary leisure and documents. Consequently he confines himself to a general statement on the ancient political division of Ireland. He omits to say that even for this general statement he is indebted to both Cambrensis and Stanihurst.¹

The coming of the Norsemen is treated in the same general manner. On the question whether it was the mythical Gurmund or Turgesius who really subdued the land, O'Sullivan is unable to decide for want of documents. The murder of Turgesius by the soldiers of O'Melachlan, king of Meath, who had sent them disguised as girls to trap him, is condemned by Cambrensis as treachery. O'Sullivan praises the deed as a great act of patriotism. It was as a result of this act, says O'Sullivan, that the Irish gained the necessary courage to rally against the Norsemen or Danes, and to drive them from the shores of Ireland. Giraldus does not mention the victory at Clontarf, and this fact is noted by O'Sullivan who proceeds to give an account of Brian Boroinhe and the expulsion of the Danes.

The assertion that the Irish are a lazy people, not given to commercial enterprises, is not as effectively handled by O'Sullivan as it is by Lynch. The latter points out the inconsistency of Cambrensis, who also states that there was to be found in Ireland an abundance of foreign wines and other commodities that could only have been acquired by foreign trade. O'Sullivan merely makes a distinction between the nobility and the common people, saying that whereas the latter did engage in commerce, such work would have been out of keeping with the rank and dignity of the former.

The other *Retaliations* of this book embrace such subjects as the number of kings from Turgesius to Roderick O'Conor; the mode of succession of these kings; and finally the assertion that the English will eventually lose Ireland. On none of these subjects has O'Sullivan anything of importance to say. He himself is aware of this, and promises that all these difficulties will be cleared up on the publication of the *History of Ireland* by Father Michael Cantwell, S.J. This history does not appear ever to have seen the light, even though three years later (1629) O'Sullivan is found writing to Cantwell urging him to publish it.

With this fourth book O'Sullivan ends his reply to Cambrensis. This would appear to have been originally the end of the whole work, the fifth book against Stanihurst being an afterthought. Having given a very brief summary of what has gone before, O'Sullivan here submits the whole of the *Zoilomastix* to the approval of the Inquisition.

¹ *Ibid.* p. 9.

FIFTH BOOK

This fifth book is an attempt to deal with Richard Stanihurst's *De Rebus in Hibernia Gestis* in the same manner as the author has dealt with the *Topographia Hiberniae* of Cambrensis. O'Sullivan remarks that a refutation of Stanihurst has been forced on him by a realisation of the fact that hitherto no one has attempted to dispose of his malicious statements. The book opens with a description of Stanihurst's origin and education. O'Sullivan makes no effort to conceal his bias. Dealing with Stanihurst's education he states that he had been educated from his earliest years in England. We are told, however, in the *De Rebus Gestis* that Stanihurst was educated in Peter White's school at Kilkenny, and that he did not cross to England until he was ready to enter Oxford. O'Sullivan then remarks that when Stanihurst wrote the *De Rebus Gestis* he was too young for his judgment to have matured. Yet his age at that time was thirty-seven; a year older than O'Sullivan's age when he was writing the *Zoilomastix*.

The account in Stanihurst's prologue of the poverty-stricken Irish clerics wandering on the Continent, whose ambitions were greater than their merits or education, arouses O'Sullivan's wrath. He takes this account as an attack on the whole ecclesiastical order in Ireland, and upbraids Stanihurst for his impertinence and audacity in presuming to attack those who had ever proved themselves models of erudition, wisdom and sanctity. He notes the similarity between this attack and the treatment meted out by Elizabeth to the clergy, and he cites to this effect extracts from Philopater's *Responsio ad Edictum Elizabethae*. He then explains the poverty of the clergy by the avarice of the English who had despoiled the Church of its revenues.

One of the complaints of the late Fr. Edmund Hogan, S.J.,¹ against O'Sullivan was his derisive reference to the Anglo-Irish. Hogan points out that many of the so-called Anglo-Irish have done more for the Irish cause than all the O'Sullivans put together. He would have been mollified, had he lived to read what O'Sullivan has now to say on this point in this fifth book of the *Zoilomastix*. He now apologises for his former use of the name "Anglo-Irish." He regrets ever having used it and now rejects it as seeming to separate such worthy Irishmen from the rest of their countrymen. In future he will refer to them as men of Meath, or men of Ulster, according to the region from which they hail.

An interesting chapter is the next one in which O'Sullivan exhorts his fellow-countrymen to preserve and speak the Irish language. The reasons he gives are many, and they all apply to the present day

¹ Rev. Edmund Hogan, S.J., *Distinguished Irishmen of the 16th Century, 1st Series*: (London, 1894), p. 62.

as well as to O'Sullivan's time. It is one of the oldest and least corrupt of all languages. It can satisfy the best desires of the mind for literary elegance and construction. The variety of its literature—much of which, he says, is unknown outside the country—can entertain as well as inform. A more pragmatic reason for preserving and speaking the language, he asserts, is the fact that those Irishmen who cannot express themselves in it leave themselves open to ridicule, or, worse still, to being mistaken for Englishmen—which would have had dire consequences in the Spain of his day. He exhorts all Irishmen to avoid the English language as they would a pest.

Some writers, says Stanihurst, accuse the Irish of inhumanity, of being vagrants and savages living in woods, and of uncultured and vile habits. These writers, he says, have been guilty of malicious lying. Although the Irish have not adopted English manners and ways, he declares, they are not entirely uncultured, but are one and all ardently desirous of acquiring learning. O'Sullivan interprets Stanihurst's reference to the non-adoption by the Irish of English customs as something he deplores. The Irish have been referred to as barbarians because they have avoided English customs, but, says O'Sullivan, the term 'barbarian' can only be attributed to the English heretic. He then points out by means of what he calls paradoxes how an Irish barbarian can be recognised :

- Paradox 1. The Irish are sharers in God's work, hospitable, urbane, civil, pious, kind and benign in their ways.
- Paradox 2. The English heretics are unquestionably barbarians.
- Paradox 3. Irishmen who become imbued with the heretical customs of the English and join their depraved sects, become complete barbarians.
- Paradox 4. The more an Irishman approaches to the heretics and their corrupt ways, so much the more shall he be a barbarian.

A defence of the Irish princes follows, directed against Stanihurst's statement that they were tyrants filled with the spirit of revenge. This defence takes the form of a declaration by O'Sullivan that it was not the Irish princes, but the English rulers who deserved this title of tyrant. He then proceeds to give general references to the cruelty and perfidy of English kings from Henry VIII to James I. As an example of this perfidy he instances the treatment of Silken Thomas.

The next criticism dealt with is that of the Brehon law which Stanihurst had dismissed as silly ; and of the Brehons themselves, whom Stanihurst had characterised as fools enjoying a false reputation for learning among an ignorant people. O'Sullivan justly points out that Stanihurst was in no position to offer criticism of this law or of the

Brehons, since he was entirely ignorant of the Irish language. He gives a brief history of the Brehon law, and a short list of Irish lawyers who had been driven from Ireland.

Stanihurst has also hard things to say of Irish doctors, declaring them to be quacks although they may be often successful with their primitive methods. O'Sullivan sets out to repair the damage done to the good name of the Irish doctors, expressing with unconscious humour the hope that "having done so we shall deserve, if we shall ever have need of their service (which God forbid), that they will take good care of us." The list given of Irish doctors practising on the Continent is incomplete.

O'Sullivan then makes some additions to the favourable remarks of Stanihurst on the virtues of the Irish; for example their hospitality, the fecundity of their families, their patience under trials, their religious fervour and so on. So far O'Sullivan has only dealt with the first book of the *De Rebus Gestis*. As to the other three books, he contents himself with the remark that since Stanihurst has shown himself to be untrustworthy where English interests were not at stake, it must follow that where such interests are at stake his bias is bound to prevail over truth. He then closes this fifth book with a remark on the esteem in which Irish historians are held by their countrymen.

GENERAL ESTIMATE

A very brief comparison of the *Zoilomastix* with the other two works which were written as replies to Giraldus Cambrensis in the seventeenth century may not be out of place. First of all, the authors themselves afford ground for such a comparison. Stephen White, S.J., author of the *Apologia pro Hibernia*, and John Lynch, author of *Cambrensis Eversus*, were descendants of those invaders against whom O'Sullivan inveighs so much, while O'Sullivan himself was a descendant of the old Irish who were despoiled at the time of the invasion. Both White and Lynch mention the fact of their descent in order to prove that they are not personally ill affected towards Cambrensis. Indeed, Lynch writes as a loyal subject of the king of England, to whom he dedicates his work. The author of the *Zoilomastix*, on the other hand, makes no such plea. He had spent his days from boyhood in exile, listening to the tales of suffering and privation endured by his parents and kinsmen at the hands of the English. Viewed in the light of these early experiences, and of the atmosphere of hostility to England in which the author was reared, the spirit in which the *Zoilomastix* was written becomes intelligible. Compared with the other two writers, whose bias is not allowed to interfere with their historical judgment, O'Sullivan is ever ready to make use of anything he hears

or reads to the detriment of the English without making any effort to assess its true value. His desire is always to return calumny for calumny, to abuse where he cannot refute; and he consistently closes his eyes to all good qualities in the English of his day.

O'Sullivan's method also differs from that of both White and Lynch. In method White is the most scientific of the three, since he employs a more or less synthetic method of grouping all erroneous statements on a given topic, and then shows their inconsistency or refutes them by citations from contemporaries of Cambrensis. White is chiefly interested in the ecclesiastical aspect of this controversy; if he makes any reference to secular history, it is made on account of its ecclesiastical bearing. O'Sullivan, on the other hand, is content to follow Cambrensis chapter by chapter; and he confines himself to the *Topographia Hiberniae*. This method leads to much unnecessary repetition and to great prolixity.

In common with Lynch's *Cambrensis Eversus*, the *Zoilomastix* has an advantage for modern readers that White's *Apologia* lacks. O'Sullivan gives us many descriptions of Irish ways and customs both ancient and contemporary. Thus we have an account of Irish arms, dress, mechanical arts and music, while the list of Irishmen and Irishwomen living abroad is of great interest. The catalogue of animals, plants and metals which occupies a great part of the first book of the *Zoilomastix* is important, not so much for the student of the natural history of Ireland as for those interested in the Irish language. This catalogue would appear to be the earliest Modern Irish list of its kind. Students of Irish will be grateful to Dr. Tomás de Bhaldraithe for the care with which he has edited these names from Philip O'Sullivan's manuscript notes.

The work of preparing this edition began as a full transcription of the text of *Zoilomastix* with a study of the author's life and work, which was presented as a thesis for the degree of M.A. in the National University of Ireland in 1941. I am very much indebted to Professor R. Dudley Edwards for his help and guidance in preparing the Introduction to this edition. Publication was delayed by the war, and by pressure of other work after the war. I am indebted to Rev. Professor Aubrey Gwynn, S.J., who revised the proofs and saw the whole work through the press when I was detained by other duties outside Ireland; and to Dr. Tomás de Bhaldraithe, who most generously undertook the task of compiling a full list of all the Irish names of birds, animals, fishes, plants and minerals given by Philip O'Sullivan in a particularly illegible portion of his manuscript.

The Irish Manuscripts Commission had intended originally to print the full text of *Zoilomastix*, with all the author's numerous corrections and marginal notes. This plan was abandoned as being too costly and too difficult to print correctly. In the present edition a selection has been made of those portions of the text which seemed to have special historical value or interest. A complete Table of Contents has been included as Appendix C, which will give students an adequate notion of the work as a whole.

A typescript copy of the complete text of *Zoilomastix* is available for students in the National Library of Ireland. The author's autograph is now at Uppsala as Univ. MS. H. 248. A complete photostat copy of this MS. is now in the National Library of Ireland as MS. 2759—62.

THOMAS J. O'DONNELL, S.J.

ADDITIONAL NOTE:

There is a fragmentary copy of O'Sullivan's *Zoilomastix*, written in a hand of the seventeenth century, in the Franciscan library now at Dún Mhuire, Killiney. Its history is not known. Its title is given as follows: *Philippi O Sulleuani' relationes adversus Anglorum Scriptorum vituperia in Hiberniam et Hibernos*. This title is followed by a note: 'Ex originali M.S. quod mihi communicavit Illustr^{mus}. D. Abbas de Grastis Cubicularius honorarius SS.^{mi} D. N. Clem. IX Pont. anno 1669.' I have not been able to identify this abbot. Father Canice Mooney, O.F.M., tells me that the handwriting of this fragment is not unlike the hand of Luke Wadding's nephew, Father Francis Harold, O.F.M. There are several minor errors in the transcription. The surviving text is in four fragments, which have now been bound into a volume of miscellaneous texts (Killiney MS. D.1, pp. 213-96); but some extraneous matter has been bound in the middle of this text as pp. 233-6.

It is worth noting that the first fragment begins on p. 214 with an incomplete text as in the Uppsala MS, and with the note: *Initium hucusque defuit*. It is thus probable that the autograph copy of *Zoilomastix* had lost some pages at the beginning of the text before Philip O'Sullivan's death. This first fragment ends with the first few lines of Book I, c. 10. The other fragments are from Book III, Retal. 5; Book II, Retal. 7; and Book III, Retal. 11. They have been bound in that order in the Killiney MS.

AUBREY GWYNN, S.J.

APPENDIX A.

IRISH NAMES OF BIRDS, PLANTS, ANIMALS, FISHES AND MINERALS

O'Sullivan's description of the animals, plants and minerals of Ireland begins on folio 13 and ends on folio 53 v. The names of the species are usually written in the margin, in Greek, Latin, Spanish, and Irish. Corrections to these, and to the text itself, are often given in the margin. Towards the end of this section Irish names are found in the text itself and between the lines. The result of all this is that some of the Irish material is difficult to decipher.

The editor has mentioned the probable sources in Greek, Latin and Spanish used by O'Sullivan (Intro. xxiv). While O'Sullivan made extensive use of non-Irish sources, the inclusion of names in Irish only, and of some latinized Irish names (e.g. *curlunus* 'cúirliún,' *cosderganus* 'coisdeargán,' *relachae* 'roilleach'), together with omissions such as that of *ass* and *frog*, suggest that O'Sullivan had a genuine knowledge of the natural history of Ireland. On the other hand he is sometimes led astray by his sources, for example when he gives a name for 'a young rabbit cut out of the dam's belly,'¹ and perhaps when he mentions the magpie.²

There is no evidence of his having any written Irish source.³ Whether he drew on his own memory or that of his compatriots in exile, he has left us one of the largest and most valuable list of Irish names, relating to natural history, that has survived. He successfully resisted the temptation to invent, except where the Irish language was lacking and then he gave an English or Spanish word (e.g. *lennet*,⁴ *calabas*). Occasionally he seems to translate from the Latin, e.g. *rí na mbeach*, *máthair péarla*.

From the spelling of the Irish words it is clear that O'Sullivan had no literary training in the language. This spelling, though not consistent, is of interest in so far as it indicates phonetic developments in West Munster Irish. The reduction of the first vowel before a long *ó* is seen in the following: *fiadoig* (feadóig), *fioltoig* (fealtóig), *liothoig* (leathóig), *fionnoig* (feannóig); but the usual corresponding reduction

¹ 'Roibeid', *laurices*. This is borrowed from Pliny, and could scarcely have any relation to reality.

² 'The magpie was unknown in Ireland until towards the end of the 17th cent.' Kennedy, Rutledge & Scroope, *The Birds of Ireland* (London, 1954), p. 321.

³ But see below, p. xli., n. i.

⁴ See note below (p. xlix., n. 7) on the lack of an Irish word for the linnet in contemporary Irish in Kerry.

before a long *á* is not indicated, e.g., *bradain*, *scadain*, *leadan*, *sacan*, *seacán*. Diphthongization of short vowels before *-nn* and *-ll* is shown in the following: *coull* (coll), *craunn*, *crabhann* (crann), *keabhann* (ceann), although *crábhann*, and *kéabhann* also occur. The most interesting development is the change from *éa* to the diphthong *ia*, as this is the earliest example of such a change that I have noticed, e.g. *priamh* (*préamh*), *priachain* (*préachán*), *piarla* (*péarla*), *piacoig* (*péacóig*), *duibhian* (*duibhéan*), *gallian* (*gailléan*), *ian* (*éan*), *liana* (*léana*). O'Sullivan is not consistent in writing this sound, but his spelling *eascán* for *iascán* is further proof that *éa* had become a diphthong in his speech.

Many words end (incorrectly) in a slender consonant. This could be interpreted as a plural form in some cases such as *bradain*, *cait*, *caochain*, *capaill*, etc., but could not be so interpreted in the case of others such as *aitin*, *airgid*, *cogail*, *fearnoig*, *gairlleoig*, etc. This tendency seems to have no dialectal significance.

In the list below the Modern Irish word is put in brackets immediately after O'Sullivan's form. Where the modern form is well known in dictionaries or in current speech, no authority is cited. Words unknown to the editor are starred, although some of them can be readily understood and are obviously genuine forms which are correctly applied, for example *iascaire ceannann*, *scréach reilge*, *cearc dhuibh*, *fealtóg leathair*, etc. The number of starred forms would no doubt be reduced had the editor an opportunity of checking the material in the Kerry Gaeltacht. Many of the names have a number of forms in Modern Irish. Only the form nearest to O'Sullivan's is given here. The meaning which is given is one which both the Irish and the Latin can have. Where O'Sullivan's word and the Latin do not appear to correspond, then the English translation of the Irish is placed first, followed by the Latin in brackets.

O'Sullivan sometimes crosses out the Irish word, without inserting an alternative. Where this word is decipherable, and where it does not occur elsewhere (e.g. *taith helinn*) it is printed below, followed by the abbreviation (d.). Sometimes O'Sullivan has deleted a correct form and substituted an incorrect Latin equivalent, e.g. *trosc* for *capito* (codfish) on fol. 37 v has been deleted, but is allowed wrongly to stand for *milvus* (gurnard). In these cases O'Sullivan's Irish form has been printed below with his Latin equivalent in brackets and this is followed by the correct Latin form and English equivalent.

The Greek or Spanish names are printed below, only where they help in the identification, and where no Latin name, or one which is unintelligible to the editor, occurs.

The editor does not pretend to any knowledge of the natural history of Ireland. A study of O'Sullivan's descriptions by a naturalist would doubtlessly solve many of the problems left here unsolved.

I am indebted to William Finlay, S.C., to Michael Clarson, M.A., and to Dr. Seán Mac Giollarnáth, for assistance in identifying the ornithological names.

Father T. O'Donnell, S.J., began work on this section of O'Sullivan's manuscript some years ago, but was unable, for various reasons, to complete the work. He very kindly allowed me to use his notes when I was asked by the Irish Manuscripts Commission to prepare a critical text of the Irish names used in this section of Philip O'Sullivan's *Zoilogmastix*.

TOMÁS DE BHALDRAITHE

ABBREVIATIONS

- AÓS : *Cinnlae Amhlaoibh Uí Shúileabháin* (London, 1936).
 Cam : Cameron, *The Gaelic Names of Plants* (Glasgow, 1900).
 Cl.S. : *An Claidheamh Solais* (Dublin, 1899-1932).
 Contr. : *Contributions to Irish Lexicography* (Halle, 1906).
 Contributions to a Dictionary of the Irish Language (Dublin).
 Cr. : Crab, *English-Latin-Irish Dictionary*, c. 1750 (24.Q.19-21, R.I.A.).
 D. : Ó Duinnín, *Foclóir Gaeidhilge agus Béarla* (Dublin, 1927).
 Dw. : Dwelly, *The Illustrated Gaelic-English Dictionary* (Glasgow, 1949).
 F. : Forbes, *Gaelic Names of beasts (mammalia), birds, fishes, insects, reptiles, etc.* (Edinburgh, 1905).
 H. : Hogan, *Luibhleabhrán* (Dublin, 1900).
 K. : Keogh, *Zoologia medicinalis Hibernica* (Dublin, 1739).
 H.4.27 : Ms. note book written by Edward Lhuyd (1660-1709), in Trinity College Library.
 H.4.28 : id.
 Mis. : *Misneach* (Dublin, 1919-1922).
 OR : O'Reilly, *Irish-English Dictionary* (Dublin, 1864).
 Pl. : Pluincéad, *Vocab. Latinum et Hibernum* (1662, Ms. No. Z.4.2.5., Marsh's Library).
 PÓC : Peadar Ó Conaill, *Irish-English Dict.* (Copy of Ms., in Trinity College Library).
 Sch : Scharff, *On the Irish Names of Birds* (Irish Naturalist, XXIV.).
 Sh. : Shaw, *A Galic and English Dictionary* (London, 1780).
 Th. : Threlkeld, *Synopsis Stirpium Hibernicorum* (Dublin, 1726).
 TÓN : Tadhg Ua Neachtain, *An Foclóir Gaeidhilbhéarlach* (Ms. H.i.16, in Trinity College Library).
 24.B.2 : 19th cent. copy by Joseph Ó Longáin, of an early Medical Ms., in the Royal Irish Academy.
 3.B.35 : 19th cent. Ms. in R.I.A. (based on oral sources in Galway and Mayo, and on written sources).

- abhall** (id.), *malus*, *pomus*, apple-tree, 41.
aitin (aiteann), furze; (*erica*, heath), 42 v.
aitin francach (aiteann francach), French furze (no Lat.), 42 v.
ailthin (?) (d.), *althae*, marsh-mallow, 47.
aisc luachra¹ (d.) (earc luachra, alp luachra), *lacerta* (d.), newt, 16 v.
aishluachra¹ (earc luachra, alp luachra), *lacerta*, newt, 36.
ala (eala), *cygnus*, *olor*, swan, 20.
alim (ailím), *alumen*, alum, 51.
anchu (onchú), *canis aquaticus*, otter, 37 v.
argid (airgead), *argentum*, silver, 50 v.
argid beo (airgead beo), *argentum vivum*, quicksilver, 50 v.
ascu (ascú), *anguilla*, eel, 38 v.
asog (easóg), stoat; (*mustela*, weasel), 16.

baerneach (bairneach), *patella*, *cochlea saxatilis*, limpet, 40.
bainni liana (*bainne léana²), *tithymalus*, sea spurge, 42 v.
baull iar tieri (?), *pigargus*, kind of eagle, 20 v.
beach (id.), *apes*, bee, 32.
beach gábhair (beach gabhair), *vespa*, wasp, 34.
bearrach (biorrach), *arundo*, reeds, 42.
beatbhoin (beathain), *serratula*, betony, 48 v.
beithi (beith), *betulla*, birch, 42.
biatas (biatas), *beta*, beet, 46.
biríneach (id.), bent; (*iuncus*, bulrush), 49 v.; **biríneach**, (*spartum*, Spanish broom), 45 v.
biulra (biolra), *nasturtium*, cress, 46 v.
bláthnoid (bláthnaid), stoat; (*mustela*, weasel), 16.
bo (bó), *bos*, cow, 14 v.
bogluachair (id.), *iuncus* (*habet magnam medullam*), bulrush, 49 v.
boiglin (buióg lín³), yellow-hammer, (*Sp. canario*, canary), 53.
bolgam re craunn (*bolgán re crann), tree-creeper (*parus*, tit), 53.
bollán (id.), wrasse,⁴ bream,⁵ (no Lat.), 40 v.
borraiste (borráiste), *buglossus*, borage, 47 v.
bradain (bradán), *salmo*, salmon, 38 v.
bradán fearna (id.), **bradán rí** (id. ?), *sturio*, sturgeon, 37 v.
breac (id.), *trutta*, trout, 38 v.

¹ O'Sullivan is perhaps copying here from a written source and reading 's' for 'r.'?

² Cf. *bainne muc*, spurge (Cr.); *bainne caoin*, Irish spurge (Th.); *lasair léana* id. (D.).

³ Id. in list from Aran (3.B.35). Cf. *buoig lín*, below.

⁴ Id. (C.I.S., 16/4/1910).

⁵ *Bulán*, bream (C.I.S., 5/3/1910).

- breac buich** (*breac-mhuc¹); *picus martius*; wood-pécker, 28.
brean curabhan (*bréan-churradhan²), *buxus* . . . *agrestis*, *oleastrum*, sort of box, 43 v.
brean droin (d.) (bréan-draighean³), buck-thorn, (*oliva*, olive-tree), 41 v.
broic (broc), *melis*, badger, 15.
broinleog shaili⁴ (?), *vitex*, *agnus castus*, chaste-tree, 42 v.
buachallan (d.) (buachallán), rag-weed; (*artemisia*, mugwort), 47 v.
buibhian (*buidhe-éan), yellow hammer, (*galgulus*⁵, wit-wall), 53.
buinnean liana (buiinneán léana), *onocrotalus*, bittern, 52 v.
buioig chin oir (buióg an chinn óir), yellow-hammer; (Sp. *canario*, canary), 53.
busc (bosca), *buxus*, box, 43 v.
bunain liana (d.) (bonnán léana), bittern; (*bubo*, horned owl), 25. Cf. **buinnean liana**, above.
buioig lin (d.) (buióg lín⁶), yellow-hammer, (*viridis*(?)), *recte vireo*, greenfinch), 29 v.

cabaisti (cabáiste), *brassica*, cabbage, 46 v.
caig (d.) (cág), *graculus*, jackdaw, 25 v.
caig breac (*cág breac), *pica*, magpie, 25 v.
cailleach ithe (cailleach oidhche), *bubo*, owl, 24.
caisearban (caisearbhán), dandelion, (*siser*, skirret), 46.
caislín cloch (caislín cloch), wheatear, (no Lat.), 27 v.
caisleán coirce (*caisleán coirce⁷), *passer hibruber* (?), kind of sparrow(?), 53.
cait (cat), *felis*, cat, 14.
caithni (d.) (caithne), *arbutus*, arbutus, 41 v.
calabas⁸, *cucurbita*, gourd, 46.
cam coinnil (d.) (*cam coinnil⁹), *veneria*, kind of mussel, 40.
caochain (caochán), *curruca*, hedge-sparrow 24.
caochan gíomhbhas (*caochán —?), *vireo*, green-finch, 53 v.
caog airni (*cáóg airní), pyrocorax (d.) ?, 53.
caoran (*caorán), *palumbus torquatus*, ring-dove, 27.

¹ Cf. *breac-mhac*, *breac-mhuc*, id. (F.); *breac vuc* (Munstr.), id. (Cr.); *breacmhuch* (Shaw) properly *breac-mhac* (OR); *breacmhach* (PÓC).

² Cf. *curradhan*, cauda equina (Stokes, 'Three Ir. Med. Glosses,' *Arch. Celt. Phil.* I, 332).

³ Id. (H.).

⁴ Cf. *broileog*, whortle-berry (D.).

⁵ MS. *calgulus*.

⁶ Id. in list from Aran (3.B.35).

⁷ Cf. *gealbhan coirce*, corn bunting (D.).

⁸ Probably an *ad hoc* borrowing of Spanish 'calabaza' or of English 'calabash'?

⁹ Cf. *cam*, 'a small vessel for dipping rush candles in' (D.); *camóg*, a kind of periwinkle or sea-snail (D.).

- caorrhann currha** (caorthann curraigh), valerian (*lotus*, lotus-tree), 41 v.
capaill (capall), *equus*, horse, 14.
cariog (carróg), hooded crow, (*capella*, ?), 27 v.
carrfhiagh (d.), **carrfhie** (carrfhiadh), *cervus*, hart, 15.
carrhinn (cárthann, caorthann), rowan, (*cornus*, cornel-cherry), 41 v.
caucan (caochán), *curruca*, hedge-sparrow, 29 v.
castanna (castán), *castanea*, chesnut, 43.
kéabhann cait (ceann cait), *aves nocturnae*; **keabhainn kait**, *bubo*, owl(s), 24.
keann choil (*ceann caol), *galgulus*, wit-wall, 53.
kearc (cearc), *gallina*, hen, 19.
kearc cruoigh (*cearc ruaidh¹), *phasiana*, pheasant hen, 26 v.
kearc gdhuibh (*cearc dhubh²), grey-hen, (no Lat.), 26 v.
kearc fhea (d.) (cearc fheadha), *phasianus*, pheasant, 26 v.; **kearc fheag**, *capella banelus* (?), (d.), 26 v.
kearc fhriaich (cearc fhraoigh), *rusticula*, hen grouse, 27 v.
kearc iski (cearc uisce), moor-hen, *martinus piscator*?, 29; (no Lat.) 53.
kearc iulach (*cearc iubhlach), *gallina meleagris* (. . . *Ibernis Judaicae vel Gallicae nominatae*), guinea hen, 19 v.
kiarog (ciaróg), *blatta*, chafer, 35 v.
clochran, chlochran chloch (clochrán; *clochrán cloch), (no Lat.), wheatear, 53 v.
cloch lieth (*cloch liath, cloch líomhtha³), *cps*, whetstone, 52.
cloch mhíni (*cloch mhíne⁴), *pumex*, pumice, 51 v.
cloich chin (*cloch thine), *silex*, flint, 51 v.
cluosin (cluaisín), *patella, auris marina*, a kind of shell-fish, 40.
clutharán (id.), *tuber terrae*, earth-nut, 42 v.
cnabh-fhiach, cnaibh fhiach (cnáimh-fhiach), raven; (*graculus*, jackdaw), 25, 25 v.
cnáib (id.), *cannabis*, hemp, 45 v.
cnudain (cnúdán), gurnet, (*draco*, a sea-fish), 38.
eno chuill (*cnó chuill), (a bird name), (no Lat.), 52 v, 53.
eno francach (cnó fhrancach), *nux juglans*, walnut, 43.
cnóth leana (cnó léana⁵), purple marsh cinquefoil, (*paliurus*, Christ's thorn), 43 v.
coalog riach (caológ ria(bha)ch), meadow pipit (*curruca*, hedge-sparrow), 29 v.
cogail (cogal), cockle; (*rhoea*, wild poppy), 49.

¹ *Ruadhchearc*, grouse (AÓS); but also *cearc chrudhach*, partridge (Dw).

² *cearc dhubh*, black hen (TON).

³ Id. (Pl.).

⁴ Cf. *minchloch*, id. (D.).

⁵ *cna leana*, id. (Th.); *lus na cnó lena*, nenuphar (24. B. 2, p. 92).

- coian** (cadhan), *anser agrestis*, *anser maritimus*, wild goose, barnacle goose, 31.
- coil** (cál), *brassica*, cabbage, 46 v.
- coilchenn** (caillichín), a sea-pigeon, (*columba*, dove), 53.
- coileach** (id.), *galinacelus*, cock, 19.
- coileach cruoigh** (coileach ruaidh¹), grouse (*phasianus*, pheasant cock), 26 v.
- coileach dubh** (id.), black-cock, (no Lat.), 26 v.
- coileach fea** (d.) (coileach feadha), *phasianus*, pheasant, 26 v ; **coileach feagh**, *capella banelus* (d.), 26 v ; id. (no Lat.), 52 v.
- coileach ithi** (coileach oidhche), owl, (no Lat.), 24.
- coilleach breac** (cailleach bhreac), dog-fish, (*torpedo*, cramp-fish), 38.
- coilmoir** (colmóir), hake, (*asellus*, cod or haddock), 37 v.
- coin** (cadhan), *chenalopex*, barnacle goose, 32 v.
- coinnlean catha** (*coinnleán cátha, coinnlín cátha), yellow-hammer (no Lat.), 53 v.
- coinnlean crosach** (*coinnleán crosach), *vireo*, green-finch, 53 v.
- coinnleoir crosach** (d.) (*coinnleoir crosach), *carduelis*, linnet, 29 v.
- coinnleoir oir** (d.) (*coinnleoir óir), *carduelis*, linnet, 29 v.
- coinnleoir Muire** (*coinnleoir Muire²), *carduelis*, linnet, 29 v ; id., *gilguero*?, 53 v.
- coirke** (coirce), *avena sativa*, cultivated oats, 45.
- coirke sealein** (coirce siléin³), *avena non sativa*, wild oats, 45.
- coirri greini** (d.) (corr ghréine), *ardea*, heron, 26 v ; **coirri greni** (*ciconia*, stork), 26.
- coirri iaska** (corr iasc), *ardea*, heron, 26 v ; **coirri ieska** (*ciconia*, stork), 26 ; **coirri ieskigh** (d.), *ardea*, 26 v.
- coirri moini** (corr mhóna), heron, (*grus*, crane), 25 v.
- coisdeargain** (coisdeargán), red-shank (*coisderganus porphyrio*, *porphyrio*, a sea-bird), 32.
- colmán** (d.) (id.), dove ; (*turtur*, turtle dove), 27 ; **colman**, (no Lat.), 53.
- coluir** (colúr), *columba*, dove, pigeon, 18.
- coluir fiáin** (colúr fiáin), *palumbus*, wood-pigeon, 27.
- colum** (id.), *columba*, dove, pigeon, 18.
- comain miull** (comán meall), *anthemis*, camomile, 49 v.
- congroe** (concar), *conger*, conger-eel, 38.
- coniin** (coinín), *cuniculus*, rabbit, 15 v.
- corcaer** (*corcur), *purpura*, purpura, 40.
- corrimhíl** (coirrmhíol), midge, (*culex*, gnat), 34 v.

¹ Cf. *coileach ruaidh*, grouse, red-cock (F.) ; *coileach rua*, grouse (Mis. 23/10/20).

² 'Keynlor muire perhaps is the gold finch' (H.4.27, p. 36).

³ Id. PÓC.

- coull** (coll), *corylus*, hazel, 43 v.
corrog (*corróg), *tamarix*, tamarisk, 43.
crabhan cuir (crann cuir), *suber*, cork-tree, 42.
crábhann oangna (crann ?), *ulmus* (d.), ? , 42.
creabhuir (creabhar), *rusticula*, woodcock, 27 v.
crábhonn smeara (crann sméara), *morus*, mulberry, 42 v.
creabhair keach (creabhar caoch), *tabanus*, *asilus*, gad-fly, horse-fly, 34.
cráin choirrh (?), *sardillo* ? (a bird name), 53 v.
crotach mhuiri (crotach mara), *numenius*, sea-curlew, 32.
caon lacha (crann-lacha), teal, (no Lat.), 53.
caunn rosin (*crann roisín), *pinus*, pine, 43.
creiric (id. ?)¹, samphire ; (*petroselinum*, kind of parsley), 48 v.
crithir (crann crithir), *populus alba*, aspen, 43 v.
croich (cróch), *crocus*, saffron, 49 v.
croineacht gruagach (*cruithneacht ghruagach²), bearded wheat (no Lat.), 45.
croineacht maol, c. **moal** (cruithneacht mhaol), non-bearded wheat (no Lat.), 45.
croneach fhrancach (*cruithneacht fhrancach), (no Lat.), ? , 45.
croneacht muilín (*cruithneacht muilinn ?), *milium*, millet, 45.
crothneacht (cruithneacht), *triticum*, wheat, 45.
cruaigluachair (cruadhluachair), *iuncus* (*habet parvam medullam*), dwarf club rush, 49 v.
cruibhoig (*craobhóg), *sciurus*, squirrel, 16 v.
eua (cú), wolf-hound, (no Lat.), 14.
cuach (id.), *cuculus*, cuckoo, 23 v.
cuach phadrig (d.) (cuach phádraig³), *plantago*, plantain, 47 v.
cuachan (caochán), *curruca*, hedge sparrow, 29 v.
cuan mairi (cuan mara), *hericius*, *echinus*, sea-urchin, 39 v.
cuil (id.), *musca*, fly, 35.
cuilinn (cuileann), *aquifolium*, holly, 42.
cuilinn moal (*cuileann maol), (no Lat.), 42 ; **cuilin maol**, *tamarix*, tamarisk, 42 v.
cui (caora), *ovis*, sheep, 14 v.
cupar (copar), *aes*, copper, 51.
curlun (cúirlúin), **curlunus*, *numenius*, curlew, 32.

¹ Many forms of this word are recorded, e.g. *creimhric*, *creimhricin* (PÓC, who adds 'derived from *creamh*'); *greimhric* s.v. *crithamus* (Pl) ; *greirig* (Munst.) *creuhirig* (Ulst.), *greiuhirigin* (Leinst.), *greilig* (Conn.) (Th.) ; *greimhric*, golden samphire (AÓS).

² *Cruithneacht ribeach*, id. (Cois Fharraige).

³ Id. (Dw., Sh.).

da drian eainin (*dhá dtrian éinín¹), *cornix frugivora*, ?, 52 v ; **da trian oenin**, 30 v, *salus*, ? ; **da drian oinin**, *parus*, tomtit, 30.

daer (dair), *robur*, oak, 43.

daith duimhe (dath duibhe), *ruta*, rue, 47.

dara dael (dara daol), *blatta*, chafer, 35 v.

deargan (deargán), bream (*aurata*, gilt-head ; *rubellio*, rudd ; *critrinus*, ? ; *fragus*, ? ; *progus*, ?), 38.

deavrki gdharaig (?), *parus*, tomtit, 53.

donnuir (?), 41 v.

dreollain (dreolán), *regulus*, wren, 30 v.

dreollin teaspa (dreoilín teaspa), grass-hopper (*gryllus*, cricket), 35.

driis (id.), *rubus*, bramble, 41 v.

droin (droighean), black-thorn, (*prunus*, prune-tree), 41 v.

druid (id.), starling, (*pelara* (d.)), 28 v.

druid breac (*druid bhreac), *sturnus*, starling, 29.

dubhain fhalla (dubhán alla), *araneus*, spider, 34 v.

dubhluisce (duileasc), 'dulse' (no Lat.), 40 v.

duibhian (duibh-éan), *phalacrocorax*, cormorant, 32 v, 53.

duini (duine), *homo*, man, 13 v.

duirridini (?), *bernacula*, *durridinus*(?), barnacle goose, 32 v.

each (id.), *equus*, horse, 14.

each uiski (each uisce), *equus aquaticus*, (mythical) water-horse, 37.

eascán (iascán), *mytilus*, shell-fish, 40.

eineán, 42, **einnean**, 48 (eidhneán), *hedera*, ivy.

elistrium (d.) (eileastram), wild iris, (*gladiolus*, sword-lily), 48 v.

faithliog (fáltóg²), *hirundo*, swallow, 29.

faochog traigh (faochóg trágha), *umbilicis*, periwinkle, 40.

feám (id.), (no Lat.), sea-weed, 40.

feamnach (id.), (no Lat.), sea-weed, 40 ; id. (d.), *alga*, sea-weed, 48 v.

fearan (binde (?)) (d.), (*féarán binne³), ; **féarán einn** (féarán eidhinn), turtle dove ; (*palumbus torquatus*, ring-dove), 27.

fearba (fearb), *dama*, deer, 15.

fearnoig (fearnóg), *alnus*, alder, 42.

fearrdhgris (d.) (feirrdhgris, *fearrdhgris⁴), dog rose, (*rhamnus*, buck-thorn), 41 v ; **fearragdhreis** (d.), *rosa*, 49.

feileacain (féileacán), *papilio*, butterfly, 35.

¹ Literally 'two thirds of a small bird.'

² Id. in Ussher & Warren, *The Birds of Ireland* (London, 1900).

³ Cf. *fearane-fine* (K.).

⁴ Cf. *earrai-dhreas*, dog rose (AÓS, iv. 310) ; *fearra-dhreis*, dog rose (Cam., Dw.).

- feothannán** (id.), *eryngion*, thistle, 42.
fiach mairi (fiach mara), *mergus*, cormorant, 31.
fiaech duibh (fiach dubh), *corvus*, raven, 24 v.
fiagea (fiadh-ghé), *anser agrestis*, wild goose, 31.
fiagach (fíogach), dog-fish, (*lupus*, pike), 38.
fiechait (fiadh-chat), *sylvestris felix*, wild cat, 17.
fialacha (fiadh-lacha), *anas sylvestris*, wild duck, 31.
fiegh (fiadh), *dama*, deer, 15.
figi (fige), *figus*, fig, 41 v.
fineil (finéal), *foeniculum*, fennel, 45 v.
finnbruin (finbhruine), white bronze ?, (*orichalcum*, yellow copper ore), 51.
finnin feir (d.) (finnín féir) ; **finnin feoir** (d.) (finnín feoir), *curruca*, tom-tit, 24, 29 v ; **finin feorr**, **finnin feair** (*cornix frugivora*, kind of 'crow'), 25 v ; **finnin feor**, **finnir feir**, **finnin oir** (*finnín óir), (*carduelis*, linnet), 29 v.
finuir (fíonúir), *vitis*, vine, 41.
fiodhrinn (giughrainn), *bernacula* (d.), 32 v. ; (no Lat.), 53, ship barnacle.
fiodog (feadóg), plover, (*attagen*, heath-cock), 28.
fiolthoig, **fiolthoig leathair** (*fealtóg, *f. leathair¹), *vespertilio*, bat, 24 v.
fionnoig chorraich (feannóg chorrach), scald-crow, (*cornix*, crow), 25.
fioruis (feoras), spindle-tree, (*acer*, maple), 43 v.
fireid (firéad), *viverra*, ferret, 16.
fiulair (fiolar), *aquila*, eagle, 20.
foinseog (fuinnseóg), *fraxinus*, ash, 43 v.
freachain (d.) (fraochán), bilberry, (*lentiscus* (d.), mastic-tree), 41 v.
froach (fraoch), heather, (*brya*, shrub like birch ; *myrice*, *tamarix*, tamarisk), 42 v.
fuilkeog (falcóg ?), auk (*upupa*, hoopoe), 27 v.
froith, **frui** (d.) (frigh), *acarus*, flesh-worm, 36.
fuilinn (faoileann), sea-gull, (*gania* ? ; Gr. *λάρος*, . . . , sea-mew, gull' (Lidd. & Scott), 31 v.
fuillin chapuill (*faoileann chapuill), ? (*fulica*, *fulix*, coot), 31 v.
fuiseog (id.), (*cassita*, *galerita*), *alauda*, lark, 29.
gabhair (gabhar), *capra*, goat, 14 v.
gabhar deora (id. ? ; gabhar deorach), *caprimulgus*, male snipe, 27 v, 52 v.

¹ Cf. *eitleog leathair*, s.v. *vespertilio* (Pl.).

- gabhar ro**, 27 v ; **gabhar roth**, 52 v (*gabhar reodha¹), *caprimulgus*, male snipe.
- gaelseach** (gailseach), earwig ; (*blatta*, kind of beetle), 35 v.
- gairlleoig** (gáirleog), *allium*, garlic, 46 v.
- gairrig shroithi** (*gairg shrotha), ? (*torquata*, ring-dove), 31.
- gallian** (gailléan), a long-necked bird (D.), (*ardea*, heron), 26 v.
- geae** (gé), *anser*, goose, 19 v.
- gebheannach** (giobanach²), *pastinaca*, sting-ray, 39.
- gealcach** (giolcach), *genista*, broom, 42 v ; id. (d.), *arundo*, reed, 42.
- gealbhan coilli** (gealbhan coille), hedge sparrow, (*passer hibruber*?), 53.
- gealbhuin** (gealbhan), *passer*, sparrow, 29 v.
- gearra ghuirt**³ (id.), *coturnix*, *qualea*, quail 29.
- gearrfhie** (gearrfhiadh), *lepus*, hare, 15 v.
- gearg** (id.), merganser (*fulica*, coot), 31 v.
- giobóg lin** (*giobóg lín⁴), yellow-hammer (?), linnet (?), (Sp. *canario*, canary), 53.
- giodhrinn** (giughrainn), *bernacula* (d.), barnacle, 32 v ; **gioghrinn**, (no Lat.), 53.
- giumhuis** (id.), *pinus*, pine, 43.
- glasain cúilinn** (*glasán cuilinn⁵), (no Lat.), 53 v ; **glasain cuilinn**, *viridus palicarus*, ?, 32 v.
- glasaoig** (glasóg), *motacilla*, wagtail, 29 v.
- glearán** (gleorán), cuckoo flower, (*cremacordium*, ?), 42.
- gliamach** (gliomach), *locusta*, lobster, 39 v.
- gloiriem** (glóiriam), *hyacinthus* (blue-)iris, 42 v.
- glothach** (*glothach), *urtica*, sea-nettle (zoophyte), 40 v.
- gnubán** (gnubhán), cockle (*tellina*, limpet), 40.
- gobadán laith** (d.) (gobadán —?), *numenius*, (sea-) curlew, 32.
- gobdan** (gobadán), *anglice goduvingc* (?) ('godwit'?), oyster-catcher, 32.
- gobóg** (id.), dog-fish (*torpedo*, cramp-fish, electric ray), 38.
- grain** (d.) (grán-ubhall), *malum punicum*, pomegranate, 42.
- grain catha** (*gráin cátha), *philomela*, nightingale, 52 v.
- grannoig** (gráinneog), *herinaceus*, hedge-hog, 15 v.
- hansae** (tansae, ansae), tansey, (*artemesia*, mugwort, motherwort), 47 v.
- hardechoc**⁶ (?), *carduus*, thistle, 47.

¹ Cf. *Gabhairín reodha* (D., etc.).

² Cf. *gibbearnach*, cuttle-fish (F.) ; *giobanach*, id. (Cr.) ; *gibych*, id., (H.4.28, p. 30).

³ Originally *gearg guirt*, see *Duanaire Finn*, III, 274.

⁴ Cf. *glasán lín*, linnet (D.) ; and *boigín*, *buoig lín*, above.

⁵ Cf. *gealbhan cuilinn*, bull-finch (D.).

⁶ Gaelicization of English *artichoke*?

hocus (hocus), *malva*, mallow, 47.

hoip (hopa), *lupus*, hops, 48 v.

hysoip (iosóip), *hyssopus*, hyssop, 48.

ian fiunn (éan fionn), osprey (*percnopterus*, mountain-stork), 21 v.

iascaire keanainn (*iascaire ceannann¹), *haliaetus*, osprey, 21.

ierinn (iarann), *ferrum*, iron, 51.

iera rua (d.) (iora rua), *sciurus* (d.), squirrel, 16 v.

inniún (d.), *caepa*, onion, 46.

irthinn (íorthann), *gramen*, couch-grass, 47.

lach (d.) (?), (*sturnus*, stare), 29.

lacha (id.), *anas*, duck, 19 v.

lacha chroin (d.) (*lacha chrón²), (Lat. d. & illeg.), 53.

lacha chruoigh (lacha ruaidh³), (Lat. d. & illeg.), widgeon, 53.

ladra an shtathi (ladrann an tsaithe⁴), *fucus*, drone, 34.

lambhain (d.) (leamhán), *tília*, inner bark (of linden), 42.

lauruis (labhras), *laurus*, laurel, 43 v.

leadan liosta (leadán liosta), *lappa*, bur, 48.

leamhin (*leamhan⁵), *malache*, sort of mallow, 47.

leain (leamhán), *tinea*, moth, 35 v.

lín (lín), *linum*, flax, 45v.

leitius (leiteas⁶), *lactuca*, lettuce, 46 v.

lemh (d.), (*leamh), *tília*, inner bark of linden, 42.

lennet⁷ (d.), *lutea* (d.), *chlois* (d.), 30.

liathrasc (d.), *liathraisc* (d.), (*sturnus*, starling); 29 ; **liatraisc**, *caerulea*, 32 v ; (d.) (*pelora* ?), 28 v ; (Lat. illeg.), 28 v ; **lietraisc** (liath-thraisc, liatraisc), *turdus*, fieldfare, 28 v.

lil (lil), *lilium*, lily, 49.

línis ? (?), *porrum*, scallion, 46.

liotheoig (leathóg), *solea*, sole, 39.

liotheoig muiri (leathóg Mhuire), *passer*, turbot, 39.

lius (liús), *lupus piscis*, *lucius*, pike, 38.

loin (lon), *merulus*, blackbird, 28 v.

lon iski (lon uisce), water-ouzel, (*friga* ?) 53 ; (no Lat.), 52 v.

¹ Cf. *iascaire coirneach*, *préachan ceannann*, osprey.

² Cf. *lach chrann*, teal (F.).

³ Cf. *laghruo*, widgeon (K.).

⁴ *ladrainn saithe* (Pl.) s.v. *fucus* ; *ladron*, drone bee (TÓN). Cf. *sladat satha* in 'Pair. Chloinne Tomáis' (*Gadelica*, 141, l. 896).

⁵ Cf. *leamhadh*, *leamhach* (H.), mallow.

⁶ Cf. *lettiese* (K.) ; *letus* (H.).

⁷ D. Ó Murchú (Kerry) states in a note to a list of Irish ornithological names that he never heard an Irish word for linnet (*Mis.* 12/2/22).

- lua** (luaidhe), *plumbum*, lead, 51.
luachair (id.), *iuncus*, rush, 45 v, 49 v.
luachair cruagh (*luachair chruaidh), *spartum*, spanish-broom, 45 v;
 (Cf. *cruaighluachair* thuas).
luch (id.), *mus*, mouse, 17.
luch cabliath (*luch chabliath), **luch liath** (*luch liath), ? (no Lat.), 52v.
luchiske (d.) (*luch uisce¹), *alcedo*, kingfisher, 31v.
luch laith (d.) (luch ?), *alcedo*, kingfisher, 31 v.
luach eair (luch aeir), *vespertilio*, bat, 24 v.
[luch fhrancach²] (id.), *sorices* . . . 'quod ab Ibernis mures franci
 vocantur,' rat, 17.
luimpraea (loimpre), *muraena*, lamprey, 38.
luis na fhbhraic (lus na bhFranc³), tansey (*artemesia*, mugwort), 47 v.
an luthurian⁴ (?), *loligo*, cuttle-fish, 39.

macdiri (mac tíre), *lupus*, wolf, 17.
mac muirín (*mac muirín⁵), *pectines* (pl.), scallop, 40.
macréal (macrael), *scombrus*, *magarus* (?), mackerel, 38.
maidri (madra), *canis*, dog, 13 v.
maidri craobhaigh (*madra craoibhe), *martes*, marten, 16.
maidri iski (madra uisce), *lutra*, otter, 16 v.
maidri rua (madra ruadh), *vulpes*, fox, 17.
maither piarla (*máthair péarla), mother of pearl (*margarita*, pearl),
 39 v.
marmuill (marmail), *marmor*, marble, 51 v.
meaca bhan (meaca bhán), parsnip; (*nepeta*, pennyroyal, catmint),
 46.
meaca hui (meaca bhuidhe), carrot (*apiastrum*, balm gentle), 42 v;
 id. (d.), (*veratrum*, hellebore), 48 v.
meaca dea[rg] (meaca dhearg), *pastinaca*, carrot, 46.
meaca geal (d.), (*meaca gheal), parsnip?; (*nepeta*, pennyroyal,
 catmint), 46.
mealucain (mealbhacán), mallow (*gingidium*, chervil), 46
mearluin (meirliún), merlin, (*astur*, a kind of hawk), 22 v.
meas mairineach (*meas marthanach), *castanea*, chestnut, 43.
míl crín (míol críon), *teredo*, moth, 35 v.
milmor (míol mór), *balaena*, whale, 37.

¹ Cf. *luchaidh fairge*, petrel (OR).

² O'Sullivan does not give Irish word.

³ Lus na Frank (T.), lus na Fraing (Dw.); *lus na bhFranc*, s.v. *tamacetum* (Pl.)
 lus na bhFrangc (24.B.2, p. 12).

⁴ Cf. *luthróg*, name of a fish (D.); *luatharán*, sea lark (OR).

Cf. *muirín*, usual (Connacht) Irish for scallop; *mac muirigheach* (F.); and
 23.B.35, where it is said to be in current use in the Aran Islands.

- millet** (milléad), *mullus*, mullet, 38.
minann aeri, 27 v; **minnan eair**, 52 v; (mionnán aeir), *caprimulgus*, male snipe.
miúntan (mionntán), tit, (no Lat.), 53 v.
miuntais (miontas), *mentha*, mint, 46 v.
mismín (mismín), *mentha*, mint, 46 v.
moalroban (*maolruadhan¹), buck-wheat, (no Lat.), 45.
mormotir (mormótar), *apsinthium*, wormwood, 47 v.
moedeoigh (maighdeog), cowrie, (*glans*, shell-fish), 40 v.
mostaird (mustard), *sinapis*, mustard, 48.
mucor (d.) (mucóir), *fructus rosae*, hip, 49; **muchoir**, **mucor** (*morus*, mulberry), 43; **muchoir** (*paticiros*?), 41 v.
muic (muc), *sus*, pig, 14 v.
muic fhiain (muc fhiáin), wild pig (*aper*, wild boar), 15.
muic mairi (muc mara), porpoise, (*delphinus*, dolphin), 37 v.
muigil (?), *mugil*, mullet, 38 v.
musla (musla²), *mytilus*, mussle, 40.

neantóig (neantóg), *urtica*, nettle, 48 v.
neaska (naosca), **neaiskan** (naoscán), snipe (*caprimulgus*, male snipe), 27 v; **neaska** (fringillago?), 52 v.
noín (nóinín³), daisy, (*solaris herba*, sunflower), 49 v.

olchoochán (ulchubhchán), *aves nocturnae*, owl, 24.
orna beag (eorna bheag), kind of barley; **orna moir** (eorna mhór), (*hordeum*, barley), 45.
or (d.) (ór), *aurum*, gold, 50 v.

partain (portán), *cancer*, crab, 39 v.
paslacha (id.), *querquedula*, teal, 31.
patrisc (paitrisc, patruisc), *perdix*, partridge, 27 v.
piacoig (péacóg), *pavo*, peacock, 18 v.
peri (péire), *pyrus*, pear tree, 41.
persil (peirsil), *apium*, parsley, 48 v.
philibin arring (pilibín—?), kind of plover (*capella*?; Gr. αἰξ, 'a water bird apparently of the goose kind' (Lidd. & Scott), 27 v.
piachain (*píochán, píothán), *cochlea*, periwinkle, 40.
piaist aguilsí (*piast eagailse⁴), *lumbricus*, *tinea*, worm, 35 v.

¹ Cf. *ruadhan* . . . *mael-chruithnecht* (Contr.); *maolrábhan*, a kind of beardless wheat (PÓC).

² Cf. 'musly' (K.); *musla* (Sh.) (PÓC).

³ Cf. *nóinín na gréine*, sunflower.

⁴ *eagailse* & *eaglaise*, g. of *eaglais*, bird's stomach.

- piarla** (péarla), *unio*, pearl, 39 v.
pilibbinin mig (d.) (pilibín míog), *upupa*, lap-wing, 27 v.
pilser (pilséar), *halax*, pilchard, 38 v.
pis (id.), *phasiolus*, kind of pulse, 45 v.
pis chapuill (id.), *ervilia*, vetch, 45 v.
piSean (id.), *lens*, lentil, 45 v.
pis geal (pis gheal), *phasiolus*, kind of pulse, 45 v.
pis moilin (d.) (*pis muilinn(?)), *milium* (d.), millet, 45 v.
poinri (pónra), *faba*, bean, 45 v.
pompín (*poimpín¹), pumpkin (*cucurbita*, gourd), 46.
príacháin na gkearc (préachán na gcearc), *milvus*, kite, 22 v.
príamh gdhaithe (*préamh dhatha), *ruta*, rue, 47.
pubuiríagais (*piobargas²), *nasturtium*, garden cress, 46 v.
puckairí goithí (pocaire gaoithe), wind-hover ?, (*milvus*, kite), 22 v.
puca peill (púca peill), *fungus*, toadstool, 47 v.

rabuin (rabún³), *rhapbanus*, *radix*, radish, 46.
raibh (d.) (id.), *ruta*, rue, 47.
raibh (id.), *sulphur*, sulphur, 51.
raibh locha (d.) (id.⁴ ?), water-rue ?, (*alga*, seaweed), 48 v.
raithneach (id.), *filix*, fern, 48 v.
realaich (roilleach), **relache*, oyster-catcher, 32.
rienc (?), *bernacula* (d.), barnacle, 32 v.
ri na mbheach (*rí na mbeach⁵), *rex apium*, queen bee, 34.
riobog (riabhóg), hedge sparrow, (no Lat.), 53 v.
roadan (*ruadhán⁶), *urica*, a disease in corn, 45 v.
roadeagach (d.) (roideógach), **roileogach** (d.) (roilleogach), bog-myrtle, (*lada*, a shrub), 44.
roibeid ? (?), *laurices*, young rabbit cut out of dam's belly, 15 v.
roile (roille), *lolium*, darnel, (*ava*, groundsel). 45 v.
roon (rón), *vitulus marinus*, seal, 37 v.
ros (rós), *rosa*, rose, 49.
ros marinum (rós — ?⁸), *ros marinus*, rosemary, 48.
ruacan, ruocan (ruacan), cockle (*tellina*, limpet), 40.

¹ Cf. Engl. 'pumpion.'

² *piabargass*, *nasturtium hortense*, (garden cress) (Th.). Cf. *piabacas*, *piobarcas*, pepperwort, dillander, cockweed, and glosses 'auisterium' (Contr.); *piobarcas* (D.).

³ *Raboon*, 'radish' (K.); *rabún uisce*, 'water radish' (H.).

⁴ Cf. *raibh uisce*, 'water-rue' (H.) (Contr.).

⁵ *An mhdithair aba*, is the current word for 'queen bee' known to the editor.

⁶ Cf. *an bhruth rua*, a disease in wheat (Cois Fharraige).

⁷ This would appear to be the English 'rabbit.'

⁸ Cf. *Rós Muire*.

- ruan fhaille** (ruadhán aille), sparrow-hawk; (*tinnunculus*, kestrel), 23.
runchlach (?), *urtica*, sea-nettle (kind of shellfish), 40 v.
rut (rubha), *ruta*, rue, 47.
ruthu (rutha¹), *raia*, ray, 39.
- sacan** (sacán), *aliacus* (recte, *turdus iliacus*), red-wing 30.
sail chuach (id.), *viola*, violet, 49 v.
saileach (id.), *salix*, willow, 42.
saileog (id.), white willow (*calepinum*, ?), 42 v.
sailinn (salann), *sal*, salt, 50.
saiste (sáiste), *salvia*, sage (?), 47 v.
salpiter (sal píotair²), *nitrum*, saltpetre, 50 v.
samhbha (samhadh), sorrel, (*acetaria*, salad), 48.
samsoig (d.) (seamsóg), *trifolium species acetos* (d.), wood-sorrel, 47.
scadain (scadán), *halex*, herring, 38 v.
sceabh croinn (sceamh croinn), polypody (no Lat.), 42 v.
skeach (d.) (sceach), thorn bush (*spinus*, black-thorn), 41 v.
sceachor (sceachóir), haw; (no Lat.), 41 v.
skeartain crubach (sceartán crúbach³), crab-louse (*scarabaeus*, chafer), 35.
skeartain (sceartán), *ricinus*, tick, 35 v.
skian mhairi (scian mhara), *ungues*, razor-fish, 40.
skie breach (*sciath bhreac), *passer hiruber*, ? , 53.
skreachoig (scréachóg), screech-owl, (*monedula*, jack-daw), 25 v.;
skreachóg (no Lat.), 25.
skreach religi, **skreach rheilgi** (*scréach reilige⁴), barn-owl, screech-owl,
(*bubo*, *aves nocturnae*, owl), 24.
scudul (scudal), *sepia*, cuttle-fish, 38 v.
seabhac (id.), *accipiter*, hawk, 22.
seacán (id.), fieldfare, red-wing, (no Lat.), 53.
séamur (seamar), **seamróg** (id.), *trifolium*, trefoil, 47.
seilihidi (seilchide, seilide), *cochlea*, snail, 36.
selin (seilín), *cerasus*, cherry, 41 v.
serdin (séirdín), *halex*, pilchard, 38 v.
serkin do chum dia & fear coimedi na nian (seircín do chum Dia & fear
choimeáda na n-éan), a darling which God, (and?) the protector of
the birds, created, s.v. *columba*, 53.
siagail (seagal), rye (*typha*, typh wheat; *sigalus* ?), 45.
siangain (seangán), *formica*, ant, 34 v.

¹ *rutha*, 'ray' (C.S. 19/3/10).

² Id. s.v. *nitrum* (Pl.).

³ Cf. *sceartán, míol crúbach*, 'crab-louse' (D.).

⁴ Cf. *scréachán, scréachóg reilige*.

- slanluis** (d.) (slánlus), *plantago*, plantain, 47 v.
slat mhairi (slat mhara), sea-rod, (no Lat.), 40.
smólach (id.), *turdus*, thrush, 28 v.
snaig (snag), *picus martius*, wood-pecker, 28.
somh talbhuin (subh talmhan), *fragum*, strawberry, 41 v.
speain (?), *lumbricus*, *tinea*, worm, 35 v.
speoroig (spéaróg, spioróg), *nisus*, sparrow-hawk, 22 v.
spideog bruindearaig mhuintiri Suilleabhain¹ (spideóg bhroinndearg mhuinntire Shuilleabháin), *sylvia rubecula*, robin, 30.
spideog lin (*spideóg lin), linnet (?), (*viridis* (?), recte, *vireo*, greenfinch), 29v.
spin (spíon), *rhamnus*, buckthorn, 41 v.
spinan (d.) (spíonán), *rhamnus*, buckthorn, 41 v.
spínóg (spíonóg), gooseberry, (Lat.=fruit of *rhamnus*), 41 v.
spuunc (sponc), *spongia*, sponge, 40 v.
stain (stáin), *stannum*, tin, 51.
sturgian (*stuirgian²), *sturio*, *acipenser*, *silurus*, sturgeon, 37 v.
subh craobh (id.), raspberry, (*arbutus*, wild strawberry), 41 v.
sumudoir (súmadóir), *hiruda*, *sanguisuga*, leech, 35 v.

taith helinn (d.) (táithfhéileann), woodbine (*hedera*, ivy), 42.
toim, tim (d.) (tím), *thymum*, thyme, 47.
tornap (d.) (id.), *rapum*, *raputum* (d.), turnip, 46.
treini (traona), corncrake, (*farda*?, *vetula*?), 27.
troim (trom), *sambucus*, elder, 43 v.
tromán (id.), dwarf-elder (*sambucus*, elder), 43 v.
trose (id.), codfish, (*milvus*, gurnard); **troisc** (d.), *capito*, codfish, 37 v.
tulchadán³ (id.?), *aves nocturnae*, owl(s), 24; **tuluchadain**, *noctua*, owl, 24 v.
tuninach (*tuinnineach⁴), *thynnus*, tunny, 37 v.
turtuil (*turtuil), *turtur*, turtle-dove, 27.

ubhuall grain (*ubhall gráin⁵), *malum punicum vel granatum* (d.), pomegranate, 42.
ur (iubhar), *taxus*, yew, 42 v.

¹ The robin appears on the O'Sullivan crest. For some references to the occurrence of 'spideogín chróndearg de mhuintir Shuilleabháin' in folklore, see *Gadelica*, p. 278.

² Cf. *stíreán* (D.) (ÓR).

³ Cf. *ulchabhán*, *ulgadán* (D.); *tulchabhchán* (Sch.).

⁴ Cf. *tuinnín* (D.).

⁵ Cf. *ubhall gráinneach* (D.), v. *gráin* above.

APPENDIX B.

NOTES ON SOME OF THE WRITERS CITED BY PHILIP O'SULLIVAN.

AETHICUS: This is a work of cosmography written in barbarous Latin and professing to be an abridged translation of a Greek account of the wonderful travels of Ethicus, or Aethicus Ister ('the Istrian Philosopher') whose date is unknown. The 'translator' gives his name as Hieronymus, making a deliberate attempt to masquerade as St. Jerome. It is almost certain that there was never any Greek original. The travels of Ethicus are supposed to have brought him to Ireland where he spent some time 'turning over their books,' but he returned their hospitality by calling them bad names. Whether he ever made his travels or not, he made use of matter that is also to be found in Solinus, Justin, Orosius and Isidore of Seville. See Kenney: *Sources for the Early History of Ireland*, i. 145 et sq.

APIANUS, PETRUS: Professor of Mathematics and Astronomy at Ingoldstadt where he died in 1551. His works on cosmography were the standard at the time, a position also enjoyed by those of Sebastian Munster his contemporary. His great work when published in 1524 was entitled *Cosmographicus liber*, but it was subsequently edited and augmented by Gemma Frisius under the title *Cosmographia*. See *Encyclopaedia Britannica*, s.v. Geography.

AUTHOR OF VITA DIVI KILIANI: This life of St. Kilian has been handed down in two forms called the *Passion of Blessed Kilian*, both written in the earlier half of the 9th century. The first of these, written earlier than 840 A.D., was edited by H. Canisius in *Antiquae lectiones* t.iv.ii (Ingoldstadt 1603) pp. 628-641. This is called the *Passio prima*. The *Passio secunda* which was also written in the 9th century but, later, was edited by Surius in his *De probatis sanctorum historiis* (Coloniae 1573) pp. 131-35 (incomplete). Serrarius in his *Opuscula theologica* I (1611) adopts this text of Surius which he had adopted already in his *S. Kiliani Franciae orientalis quae et Franconia dicitur apostoli gesta* (Wurzburg 1598). See Kenney, *op. cit.*, 512. O'Sullivan borrowed his extract from the *Opuscula theologica* of Serrarius.

BARTHOLOMAEUS ANGLICUS: He flourished in the middle of the 13th century (1230-60), and was an English Minorite Friar of the French Province of the Order. His great work *De proprietatibus rerum* was written some time between the years 1248 and 1260. It was printed for the first time at Basle in 1470 and went through fourteen editions before 1500. It was translated into many languages.

BARTHOLOMAEUS CASSANEUS (Barthélemi de Chasseneux): Born at Issy-l'Evêque (Burgundy) in 1480, he was first of all the King's Avocat at Autun, then counsellor of the Parlement de Paris, and finally head of the Parlement de Provence until his death in 1541. He was the author of many works on legal subjects, the most important of which was the *Consilia*, or legal consultations which work was published at Lyons in 1531. His *magnum opus* was the *Catalogus gloriae mundi*, from which the quotations in the *Zoilomastix* of O'Sullivan were taken. This work was published at Lyons in 1529.

BARTOLOMEO MORONE: An Italian writer who contributed a treatise entitled *Vita et miracula S. Cataldi* to a larger work by his brother Bonaventura Morone entitled *Cataldiados*, published at Rome in 1614. An Italian translation of this work was later published at Naples in 1779. See Kenney, *op. cit.* 185. Kenney holds that the details in this *Vita* of St. Cathaldus making him out to be an Irishman are purely fictitious. O'Sullivan borrows the citation from a secondary source, the *Apologia apologiae pro Scoto* by MacCaghwell.

BUCHANAN, GEORGE (1506-82): A Scottish historian and scholar. He taught grammar at the Collège de S. Barbe, University of Paris, and was later tutor to James VI of Scotland. His most important works are the *De Iure Regni* (1579) which was suppressed by act of Parliament in 1584, and his *Historia rerum Scoticarum* published in 1582. O'Sullivan borrows the citations from this latter work through the *Apologia apologiae pro Scoto*.

HENRY OF HUNTINGDON (1048?-1155): He was archdeacon of Huntingdon in the diocese of Ely. His *Historia Anglorum* was written in 1129, and was printed for the first time in Savile's

Scriptores post Bedam published in London, 1596. The citation from this work used by O'Sullivan is taken by him from the *Apologia apologiae pro Scoto*.

MAURITIUS HIBERNICUS (O'Fihely): He is also known as Maurice de Portu. He was born at Baltimore in Cork c. 1460 and died at Galway in 1513. He was educated partly at Oxford where he entered the Franciscans, and partly at Padua where he obtained the degree of Doctor of Divinity. A list of his works can be seen in Ware's *Writers* p. 91. The work from which O'Sullivan took his extract is entitled *Commentaria Doctoris Subtilis Johannis Scoti in duodecim Libros Metaphysicae Aristotelis emendata, et Quotationibus, concordantiis atque Annotationibus ornata* (Venice 1507).

NEUBRIGENSIS (William of Newburgh): A twelfth century historian. He was educated in the Augustinian Priory at Newburgh, Yorkshire. His *Historia rerum Anglicarum* was written 1198 and deals with the period 1066-1198.

PAULUS JOVIUS (Giovio) (1483-1552): He practised medicine in Rome and also devoted himself to historical studies during the reign of Pope Leo X. The latter made him professor of Rhetoric at the Roman University. In 1550 he published his *Historia sui temporis libri XLV*. This was again published at Basle in 1560. His other works are: *Vitae virorum illustrium* (7 vols. Florence 1549); *Elogia virorum bellica virtute illustrium* (Florence 1554). His collected works were published at Basle in 1678. See *Catholic Encyclopaedia*, s.v. Jovius.

POMPONIUS MELA: The earliest Roman geographer. He is cited by Pliny in his *Historia naturalis* as an important authority. His work *De situ orbis libri tres*, which is for the most part a mere compendium of earlier Greek writers, contains a somewhat fabulous description of Ireland which in turn was copied by many writers. See Kenney, *op. cit.* p. 131.

SEBASTIAN MUNSTER (1489-1552): He was a German geographer, mathematician and hebraist. His *Cosmographia Universalis*, of which a German version appeared later, was published in 1544. On both biblical and linguistic subjects he also published many works.

PAULUS OROSIUS: A historian and theologian who flourished c. 415 A.D. He was born in Spain and was later a disciple of St. Augustine. Besides other works he wrote the famous *Historia contra paganos* to which he prefixed a geographical essay. His writings were studied in Ireland as elsewhere, and according to Professor MacNeill they had an influence on the shaping of the Milesian legend of the origin of the Irish people. Eoin MacNeill, *Phases of Irish History*, pp. 90-95.

JULIUS SOLINUS: A Latin grammarian of the third century (c. A.D. 253). His *Collectanea rerum memorabilium*, a description of curiosities in a chorographical framework, contains a description of the ancient world, with remarks on historical, social, religious and natural history. The greater part is taken from Pliny's *Natural History* and from the *De situ orbis* of Pomponius Mela. It contains a description of Ireland and its inhabitants. Mommsen, in his edition published at Berlin in 1895, believes that the text as we have it was edited by an Irishman in the fifth century. See Kenney, *op. cit.* p. 134.

THEODORICUS: This writer is a certain Thierry, abbot of St. Trond in the diocese of Liège. He wrote (c. 1100 A.D.) a quite fabulous life of St. Rumold, or Rombaut, apostle of Malines in Belgium. See Kenney, *op. cit.* p. 527. O'Sullivan took the citation at second hand from the *Apologia apologiæ pro Scoto* (1623).

WALAFRID STRABO: A monk of the monastery of Reichenau in Swabia, where he became abbot in 838. He was appointed by Louis the Pious preceptor to his son, afterwards known as Charles the Bald. Strabo wrote a life of St. Gall and also a life of St. Blathmac. In the prologue to the life of St. Gall he includes the remarks of Orosius on Ireland. See Kenney, *op. cit.* pp. 206, 445, 550.

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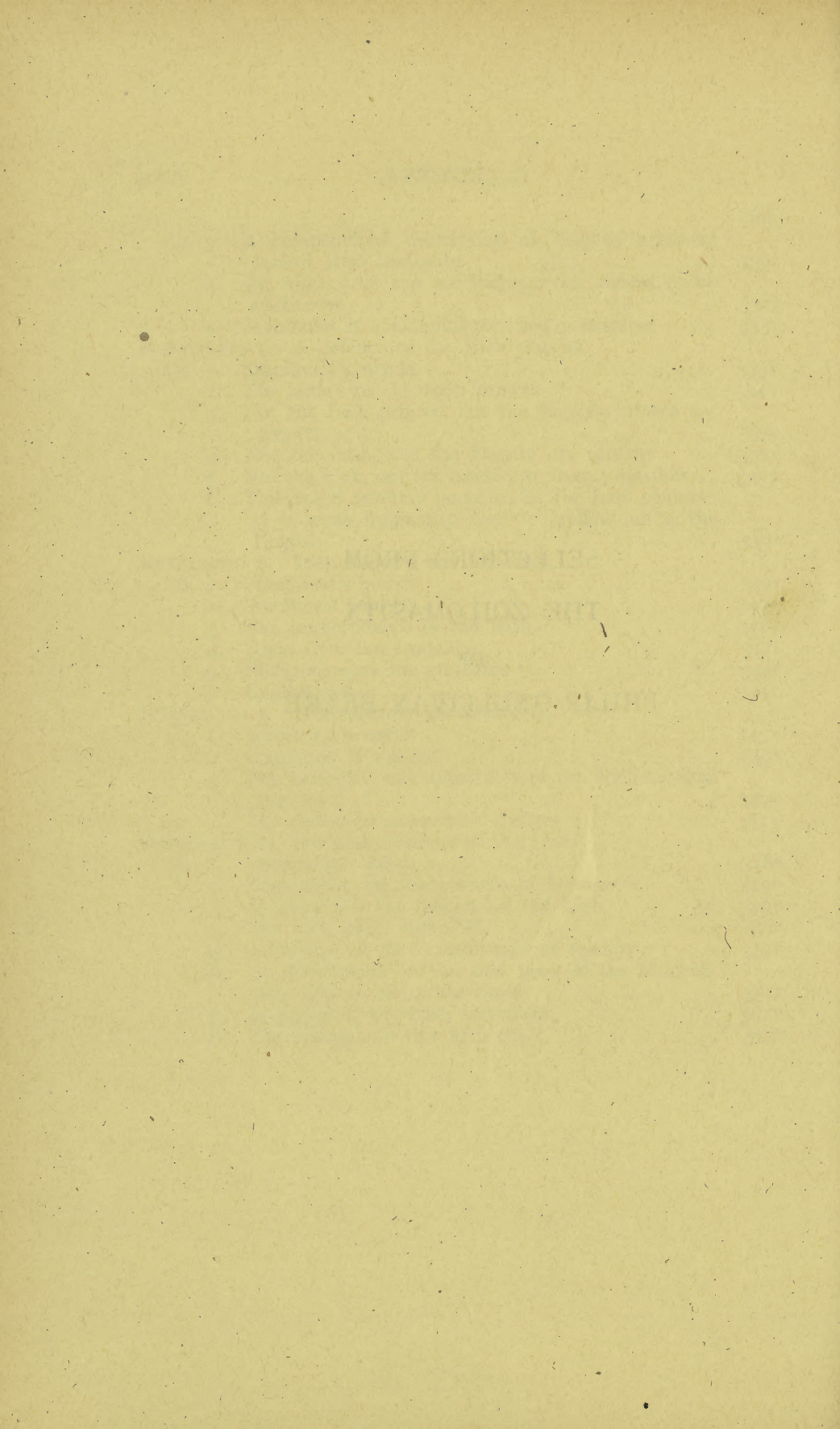
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SELECTIONS FROM
THE ZOILOMASTIX
OF
PHILIP O'SULLIVAN BEARE



LIBER I

C. VII

Iberniam author incipit describere

Caeterum a nullo horum, ac ne ab omnibus quidem fortasse, quos memini, omnes eius res memoria dignae comprehenduntur. Quamobrem, ut domestici scriptoris verbis exactius delineantibus, ob oculos lectori spectanda proponatur, quamquam eam alibi fusius descripsi, Tomo 1, lib. 1 Comp. hic tamen breviori quidem authorum citatione perstrictam, sed copiosiore memorabilium rerum mentione exaggeratam pingere putavi.

C. VIII

Iberniae universalis descriptio

(10r) Itaque Ibernia multis nominibus Iberia, Iera, Ierna, Authoris descriptio
Iuverna, Scotia maior et antiquior, || Irlandia insula
sacra, insula sanctorum, Britannia minor, Ogygia Iberniae nomina Vide
nuncupata, gleba fertilis, coelo temperata, Oceano Comp. t.1.lib.1.
undique cincta, inter septentrionalem plagam, occiden- Fertilitas
temque solem sita est. Ubi austrum versus maxime Temperatio
tendit, sub quinquagesimo primo plus minus; ubi ad Situs
arcticum coeli cacumen proxime accedit, sub quin-
quagesimo septimo altitudinis gradu iacet, quo loco
longissimus dies, sole cancrum attingente, horis circiter
octodecim constare perhibetur. Ab oriente Britanniae
eam partem, quae dicitur Anglia, unius diei secunda
navigatione adsitam, partem quae Albion, et Scotia
minor, atque nova vocatur, a septentrione fere propin-
quorem respicit. Ab euronoto Galliam habet vix
plus duorum dierum marino itinere remotam. Hispanias
tridui navali cursu dissitas a libinoto, sive Africo in
Aquilonem ventum occurrentes spectat, in Cantabricum
Galletiacumque pelagus intenta. Pari spatio a septen-
trione ab Islandia insula, ultra Albionem sita, distat.
Ab occidente ab America orbis infimi parte nove

Figura

inventa diffusissimo mari dirimente, longissime abest. Figura ovata, vel lenticulari ab Africo in Aquilonem maxime porrecta Italis sexcentis passuum millibus longa, lata trecentis iudicatur.

C. IX

Iberniae particularis descriptio

Regiones

Episcopatus
et Oppida

In quinque regiones praecipuas, dimidiamque regionem dividitur. Hae sunt, duae Momoniae ad meridiem vergentes, Ultonia ad septentrionem tendens, Lagenia ad orientem, Connachta ad occidentem (10v) solem strata; et inter has Mithia dimidia regio non omnino media collocata. In Momoniis est archiepiscopale solium Casilia, cui episcopi novem ex tredecim facti, unus qui ¹Lismoriae, Manapiaeque, praeest, alius Clueniae ²Corcachiaeque praefectus, alius ³Ardfertae, et Achadeoae praepositus, item ⁴Rosensis et Kennechen-sis unus, tum similiter ⁵Lomnachensis, Cathaensisque unus, ⁶Laonensis, ⁷Imilachensis, ⁸Finibricensis, ⁹Finur-iensis obtemperant. In Ultonia est Ardmachae archi-pontifex. Ei pontifices novem ex decem creati, unus, qui ¹Dunum Conereiathamque (sic) regit; ²Mithiensis, ³Killmorensis, ⁴Cluanensis, ⁵Ardachadiensis, ⁶Clocharen-sis, ⁷Rapotensis, ⁸Doriensis, ⁹Dromorensis obediunt. In Lagenia Dubhlinniae archipraesul imperium tenet, cui pontificatus quatuor ¹Killdariensis, ²Fearnensis, ³Lachlensis et ⁴Ossyrgiensis subduntur. In Connachta Tuamiae archiflamen ditionem habet, cuius auctoritatem sequuntur pontifices sex ¹Duacensensis, ²Cluenfertensis, ³Magionensis, ⁴Alfinensis, ⁵Achadensis, ⁶Aladensis. Abbantias, monasteria, et alias ecclesiasticorum sedes scribendo percurrere, taediosissimum fuisset. Oppida nonnulla moenibus cincta; et non modo indigenarum, sed etiam externorum frequentia, commercis non obscuros populos recensebo, plura tamen praetermittens. In Momoniis sunt || ¹Manapia, ²Corcacha, ³Lomnacha, (11r) ⁴Dungarbanum, ⁵Omagaunipons, ⁶Moala, ⁷Killmuchelloga ⁸Pratum Mellifluum, ⁹Kensalia, ¹⁰Ochella, ¹¹Danguina, ¹²Tralia: In Connachta ¹Galuea, ²Athlonia, ³Balath-riega: In Ultonia ¹Culrathinna, ²Pontana, ³Iuur,

Doria, quae et Dorium
et Lucus vocatur.

*Stradbalia, *Rupes Fergusia, *Carlinnum : In Lagenia
 Dubhlinna, *Asia, *Killchenia, *Rosa, *Lacus Gormanus,
 *Magnus Portus, *Killmintana : In Mithia *Molendinum,
 *Taxus, *Athbuia. Alia oppida, pagos et innumera
 propemodum castella, non est quid numeremus. Alias
 res memorabiles ab hominum oblivione vindicemus.
 Hic haud desunt ardui montes, herbidi tamen, fontibus
 liquidis rigati, et vertice nonnusquam paludem con-
 tinentes: ob id armento, et pecore abundantes. Hic sylvae
 densissimae, caeduae, fructiferae, feris frequentatae
 occurrunt. Hic fretum circumiacens piscibus scatens,
 Hispanos, Gallos, Anglos, Belgas piscatores accit. Hic
 plurimi portus navibus a tempestate defendendis
 confugio tutissimo. Hic piscosi tam lacus navigabiles,
 amoenas insulas medias cingentes, quam pellucidi
 modo per planicies, modo per nemora tranquillo cursu
 delati fluvii ad capiendum salmones, tructas, anguillas,
 et id genus pisces invitant. Hic piscatus tam marinus,
 quam fluviatilis, et hamatilis, et saxatilis, tum retis,
 (11v) sive nassae iactus, tum | tridentis citus delectat. Venatio,
 et aucupium non parum voluptatis adfert. Pingues
 colles sese leniter tollentes, apertaeque planicies fertili
 gleba multa genera frumenti ferunt. Horticulti, saltus-
 que fructus, atque salubres plantas gignunt. Singulorum
 rerum nonnullae nominandae: ac primum aliquot
 montes Momoniarum Brandanus, Cruachus, Deadus, Montes
 Galthius, Mangarta, Crotus: Connachtae Nevinnus,
 Riegus, Divi Patritii mons, Golbuinnus: Ultoniae
 Argillus, Borichus, Divi Donardi mons; ubi et eius
 extat sacellum, atque fons. Sylvae Momoniarum Dosia, Sylvae
 Vallis aspera, Diamhraca, Dromphininus. Connachtae
 Calria, Nea, Artacha: Ultoniae Conkenia Ultacha,
 Barlinna, Moera: Lageniae Dunana, Muluria, Osilia.
 Portus Momoniarum Lomnecha, Fiennida, Danguina, Portus
 Dumbea, Cruacanus, Kensalia, Corcacha, Ochella,
 Dungarbanum, Manapia: Connachtae Sligecha, Muega,
 Irrisa, Galuea: Ultoniae Pontana, Stradbalia, Carlin-
 num, Rupes Fergusia, Feurus, Sulinus, Luachrus,
 Ernius: Lageniae Dubhlinna, Killmantana, Portus
 Magnus, Lacus Gormanus, Balehaca. Lacus Momon- Lacus
 iarum Lenus, Longus, Siadus, qui in Croti montis
 cacumine locatus praecissis rupibus cingitur. Eo a

Divo Lachtino apes multas e Connachta pulsas fuisse, et ex favis, quos in rupibus condunt, aestuante sole liquefactae cerae rivos in subjectum lacum manare fertur. || Lacus Connachtae Riechus, Corbius, Keius, (12r) Gilia : Ultoniae Ernius, Beathacus, Neachus, Cuanus Flumina et insignis Divi Patritii purgatorio Deargus. Flumina Momoniarum Brocus, Duilius, Felius, Labuinnus, Magnus, Mandus, Mangus, Maigus, Mulcherdus, Lius, Siurius : praeterea Cronsechus, Iönsechus, Tebhnosachus : Connachtae Sligecha, Bullia, Muigus, Galuea : Ultoniae Ernius, Deargus, Banna, Moernus, Finnius, Ennachus, Jëscachus, Leninnus : Lageniae Bearba, Feorius : Hi et ex Momoniis post longa spatia dimensus est, labens Siurius, omnes tres iuxta Manapiam coeuntes : ibique Momoniis a Lagenia disternatis, communi ostio mare influunt : Mithiae Bonnius et Niger.

C. X

Sinonni Amnis descriptio

Sinonnius Omnium vero totius Iberniae fluminum non modo maximus, sed cum aliarum regionum nobilissimis conferendus est Sinonnius. Fons eius in Ferreo Monte oritur, loco viridi, iuncosoque septus, ore quidem angustus, ita tamen altus, ut eius profunditas nulla unquam bolida potuerit explorari. Hinc Sinonnius originem ducens, in meridiem spectat. Principio fonte rivus modicus emittitur, qui convenis aquis stipatus per montis dorsum decem millia passuum porrigitur, donec sub illius radice excurrat in Ellinum lacum Sliebhannhierinn longitudine circiter | quatuor, latitudine duorum millium Lochellin passuum patentem : aliquot insulas, unam coenobio divi Francisci celebrem, alias parvis fanis sacratas cingentem, ex eo lacu magno diffusus incremento minoribus fluviis receptis ita convalescit, ut navium patiens, longinqua loca Connachtae irriget. Inde lenissimo cursu labens longis excursibus a Connachta Lageniam dividit. Rursus extenti itineris intervalla emensus Connachtam, et eam Momoniarum partem, quae dicitur Urmonia, interfluis scindit. Hinc inter Tomoniam et Dutharam Dergentum lacum octo millibus

(13r) passuum longum efficit. Ex quo effusus usque ad As daninum placidissime manat. Hic per teli iactum ita saxis occursantibus asperatur, ut naves quidem sed non pisces transitu intercludat. Hoc vadoso canali relicto iterum inoffensus, et suo more navigabilis means postquam millia passuum circiter sex processit, internum spatium ad insulae faciem amplectitur. In ea insula oppidum validis moenibus cingentibus est situm: cum quo aliud muris etiam firmatum a meridie sublicio ponte coniungitur: utrumque in unius speciem redactum Lomnecha dicitur, urbs situ pulcherrima et amoenissima. || Ab altera oppidi parte cum amnis mari infusus iterum coit, portus patentissimus et navibus defendendis accommodissimus succedit. Amnis a fonte, unde primum auspicatum esse docuimus, ad hoc usque oppidum per millia passuum (sic) plus ducenta, si omnes anfractus sequamur, dulcem haustum incorrupto sapore detinet, plerumque etiam navigabilis. Alias insulas ambit, alios lacus facit, olorum natatione frequentatur, salmonum, tructarum, anguillarum variorumque piscium copia scatet; vel aperta planicie, vel loetis nemoribus atque sylvis cingitur: in his aquilae, columbae cum multiplici aliarum avium genere nidos aedificant: cervorum, leporumque greges minime desunt. Igitur tum piscatus, tum venatio, tum aucupium magnam ociosis voluptatem affert et satietatem, quam unius exercitationis frequentia parit, trium delectabilium commutatio vicissitudoque aufert. De fontibus quos hic liquido, gelido, tersissimo liquore gratissimos passim invenias, dicere longissimum fuisset.

As danain

Fontes

C. XI.

Ibarniae animantia terrestria.

(13v) Ad animantium considerationem properemus. Ut initium ab eo, quod caeteris regem, atque dominum Deus optimus maximus praefecit, sumamus: haec insula homines statura | plerumque procures, et elegantes, facie non deformes, caloris, frigoris, sitis, famis patientes, adversis rebus invictos, atque magnanimos bello perquam aptos, litterarum studio flagrant, christianae pietatis tenacissimos, haeresis, novorumque

Animalia

L. Homo
G. ἄνθρωπος
H. Hombre
Iber. Duini

Quadrupedia

L. Canis
G. Κύων
H. Ferro
Ib. Maidri

dogmatum hostes acerrimos procreat. Quod a nobis alibi, quia fusius est demonstratum, et demonstrabitur, hic diutius immorandum minime duco. Ad bruta calamum transferamus, primum quadrupedum, quae cum homine tellus communis nutrix alit, naturas speculaturi, exordio a notissimis quibusque (quoad fieri potest) petito.

Igitur canis animal gratissimum, quia et in custodia, et in venatione latratu, vel cantu signum dat, a canendo nomen accepit. Ex eius generibus, quae haec insula gignit, qui tantum vel aedes latratu custodiunt, vel dominos comitantur, infimi dicuntur. His tamen utiliores meo quidem iudicio non sunt, quos ob parvitatem corporum festivitatemque foeminae nobiles in deliciis habent, sive villosi, sive nuper inventi implumes. Qui vel ferarum vestigia rostro scrutantes, inquisitorem ad latibula perducunt, vel aves in flumine, lacu, proximoque maris sinu a venatore iactu stratas in terram deducunt, generosi iure censentur. Qui vero feras et cursu superant et viribus, ferocitateque interimunt, eos longe nobilissimos esse fatemur: maxime cum capite magno, rostro rotundo, ore grandi, dentibusque acutis, oculis nigris, auribus parvis et tenuibus, pectore amplo, ventre gracili, cauda || falcata commenduntur. Hos Iberni (14r) *Quas* vocant. Elegancia corporum, pernecitate et animositate omnium canum orbis longe praestantissimos. Horum quidem minores lepores, vulpes, meles vincunt; maiores cervos etiam, lupos, apros interficiunt: omniumque Iberniae quadrupedum sunt principes longe velocissimi, animosissimi, ferocissimi. Ita quem horum unus comitetur, eum etiam desertum, et solitarium nulla fera per Iberniam totam audebit aggredi. Omnes in dominos fidissimi sunt. Pro eis generosi nonnulli saepe dimicarunt, illisque mortuis nonnunquam cibo abstinuerunt, donec inedia fuerunt consumpti. Omnium alutae in chirothecas leniendis, dealbandisque manibus aptas, et alios usus minime spernuntur¹.

C. LIII

Miracula.

Mir-
acula

Ex uberiore Iberniae supellectile rerum mirabilium haec recensui. Quae quidem quamvis laudemus, non

¹ The text of cc. XII - LII (ff. 14—53) has been omitted here.

tamen stupemus, quia solito naturae cursu genita conspiciuntur. Habet autem illa insula alia inusitata, rara, occultiores causas habentia: ob id afferentia stuporem, indeque miracula nominata, quod admiratione digna sint. Quorum ego nonnulla alio opere divulgavi; sed nunc plura, etsi non omnia, repetere duxi.

C. LIV

Purgatorium divi Patritii.

Itaque quod antea loco ultimo constitui, nunc primo ^{Purgatorium D. Patritii} colloco Purgatorium divi Patritii. Hic est in Ultonia ^{Lacus Deargus—Loch Dearg} satis noto Iberniae regno lacus nomine Deargus forma pene circularis mille circiter passibus longus. In eo lacu est insula templo, divique Abeogi sepulchro venerabilis: iuxta quam est alia minor sita. In hanc Patritius divinitus delatus, et iussus locum prius baculo circumscriptum fodere, et humum eggerere institit, donec succedentem specum offenderit: et eam (sic) qui peccatis a sacerdote expiatis rite ingrederetur, hunc

(54v) Tartari cruciamenta | visurum, et si ea forti, fidoque animo sustineret, commissorum piaculorum veniam impetraturum fuisse, cognovit. Specum vallo, et foribus instruxit. Iuxta eam templum conditum Canonicis regularibus habitandum commisit, et antri claves tradidit. In illud priusquam Patritius in coelitum coetum migravit, non nulli descenderunt: quorum alteri fide fluxa, et imbecilla amplius non extiterant; alteri christiano, firmoque animo praediti, orci calamitates, quas viderant, reversi crebro referebant. Quod vero scrobis huius descensus erat periculosissimus, ipsa postea fuit obstructa et altera condita, in qua minore periculo homines pernoctarent. Huius purgatorii ante me scriptores nihil obscuri meminerunt: et casus aliquorum, qui illud viserunt, litteris commendarunt. Satis est vulgata historia monachi, qui in hoc purgatorio multis cruciatibus tortus, atque vulneribus affectus earum rerum effigiem ita memoriae et animo impressit, ut dum vixit, non aliter eas cogitatione evolveret, quam

si praesentes oculis semper intueretur. Ita cum socios suos monachos ludo nimis deditos, vel gaudio exultantes videbat, vociferabatur eos stolidos, et inscios esse, et si scirent, levia etiam peccata gravibus suppliciis puniri, nunquam fuisse luseros, laetatueros, sive risuros. Egneus miles labores adivit quos hic Dionysius Carthusianus memoriae prodidit. Ramonis Vicecomitis Hispani eventa ego in Compendio narraui, Nunc alius aerumnas || (55r) ex Ibernico libro vitarum sanctorum, qui OSullevani Bearrae principis iussu perscriptus est, erutas in lucem emittam.

Nicolai historiam refert Jacobus Januensis in vita D. Patritii in legendis sanctorum.

Igitur longo post obitum divi Patritii tempore Nicolaus vir nobilis, qui multa peccata commiserat, pro eis eam poenam suscipere constituit, ut hoc Purgatorium adiret. Ad id corpus suum octo dierum ieiunio, sicuti de more fieri solet, castigat. Inde aperto ostio in specum descendens, monachos albis vestibus indutos convenit. Hi postquam Deum laudibus extulerunt, Nicolaum animo forti, fideque constante esse iubent; illum cacadaemonibus saepe, et acriter quidem impetendum; semper tamen evasurum victorem, modo in summo discrimine positus Dei opem impleret, haec verba repetendo: *Domine Jesu Christe fili Dei miserere mihi peccatori*. Hominem vix monachi reliquerunt, cum horribili agmine diaboli circumstantes, salutant: et erga eum singularem amicitiam, et amorem prae se ferentes, qua venerat redire iubent: contra serpentes atque reliquas bestias, quae ibi erant, praesidium, seque deducturos illum incolumem promittunt. Quod ille consilium capere intrepidè noluit. Tum manes ingentem clamorem, moestissimasque voces efferendo, Nicolao tantum terroris incusserunt, ut pavidus, totaque mente et omnibus artibus contremiscens humi ceciderit. Caeterum documenti, quod monachi dederant, memor verba ab eis praescripta sublata voce proferendo, non modo sese rursus levare, et erigere, sed etiam hostem in fugam vertere potuit.

Hinc in secundum locum venit: ubi tatim insidiis hostium capitur, qui illi mortem quam | crudelissimam (55v) intentant, nisi ipsis obtemperet. Ille minas contempsit. Hi in diffusissimum, atque patentissimum campum ardente igne oppletum Nicolaum coniiciunt. Ille

vociferans salutifera verba pronunciando, et ignem extinguit, et hostes fugere cogit.

Alium locum petit :

Hinc exaudiri gemitus, et saeva sonare

Virg. lib. 6.

Verbera : tum stridor ferri, tractaeque catenae.

Hic erant homines quamplurimi vincti horribiles visu formae. Hi ex flammis in flammam iaciuntur ; iill ventrem cum dorso coniunctam habentes, eisdem continenter ignibus comburuntur, praeque doloris magnitudine humum mordent. Alii ferreis verberibus caesi singulis ictibus usque ad viscera scinduntur. Alii a serpentibus rosi comeduntur. Has poenas Eumenides Nicolao minantur, nisi inceptis desistat : renuentemque in medias flammam inter bestias iaculantur. Ille pristinis verbis prolatis incolumis evadens, hostes dare terga compellit.

(56r) Inde pervenit ad pontem nimis angustum, et non minus, quam gelu, lubricum, sub quo || sulphurei ignis foetidus amnis fluebat. Eum cum iuberetur transire, terrore percussus stupet, mentis incompotus, et divinatorum verborum immemor. Nihilominus aggreditur. Hominis pondere pons partim deprimitur, partim tollitur, totus tremit. Quae pars incedentis pedibus calcatur, mox illa gemit, stridet, rumpitur. Caeterum Nicolaus linquentem prae pavore spiritum revocat, sacrorumque verborum recordatur : quae quoties profert, toties pars pontis quam terit, reficitur, redintegratur, et firmior quiescit. Ita Dei ope pontem traiecit.

Unde progressus pervenit in campum pulcherrimum, magnaque fragrantia laetum.

Devenere locos laetos, et amoena vireta

Virg. lib. 6.

Fortunatorum nemorum, sedesque beatas.

Largior hic campos aether et lumine vestit

Purpureo : solemque suum sua sidera norunt.

Hic duo iuvenes lucidissimo candore fulgentes obviam facti eum ad regiam auratis moenibus cinctam ducunt. E regiae porta iucundissimum odorem emissum cum Nicolaus hausisset, mox ab omnibus praeteritis laboribus, terroribus, atque cruciatibus sese omnino integrum, et refectum sensit. Intrare vero volenti, iuvenes dixer-

unt, illum esse paradisum, introireque minime licere, donec prius apud mortales triginta dies agat ; at redire iam integrum esse, nullibique spiritus hostiles nocituros, sed eius potius conspectum fugituros : Nicolaus eadem qua iverat, daemoniis sese passim fugae mandantibus, nemineque prohibente, in primum specum revertitur : et ad mortales regressus, quae vidit, saepe enarravit, affirmans, se intra trigesimum diem mortem obiturum. Quae dies cum venisset mundo, diaboloque victis ab hac vita migravit.

C. LV

In Ibernica nullum animal venenosum.

Venenosa animalia nulla.

Est illa totius insulae laus insignis, quae venenosum animal nullum vel generat, vel | importatum sustinet (56v) vivum, quin et suo pulvere, et rebus aliis, quas profert, peregre missis virosa extinguit, ut alio opere fusius a nobis est explicatum. Quam mirificam atque salutarem vim ipsius insulae naturae initio inditam fuisse, iste Gyraldus falso putat : cum postea divi Patritii meritis a Deo concessam esse liqueat. Patritius enim constante veterum Ibernicorum monumentorum fide baculo (qui, quod a Christo Domino sit ad illud datus, Jesu dicitur) sublato Dei ope, et angelorum auxilio omnia Ibernicae venenosa viventia in editum montem mari immanentem, qui Ibernica tunc *Cruchan Oeghli*, hodie vero *Cruach Phadraig*, idest mons Patritii nuncupatur, coegit : indeque obruenda in pelagus compulit. Eiusdem sanctissimi nostri praesidis ope, spero etiam venenosa animalia, quae non modo corpora ; sed etiam animas haeresis viro feriunt, Anglos ex sacra insula brevi esse deiiciendos : qua de re carmen illud a me conditum fuisse, recordor.

Ibernici libri et Jocelinus

Patritius colubros terrae delevit Ibernae
Corpora qui viro laedere morsa solent :
Horrida lethiferos huc missitat Anglia sepes,
Qui mordent animas, interimuntque pias.
Hos etiam meritis pellendos praesulis almi,
Spero telluris finibus esse sacrae.

C. LVI

Loca mirabilia.

Mures, quos nos Ibernicorum maximos supra diximus, Mures ubi non. et vulgus Ibernorum Gallicos vocat, nullos vel Ardmacha urbs, vel agri illi circumiacentes ferunt: quod et in aliis Iberniae locis contingere, proditur. Loca, in quibus mortuorum corpora minime putrescunt, et alia in quibus mox in cineres vertuntur, Iberniam habet.

C. LVII

Insulae mirabiles.

(57r) In insula, quam in Deargo lacu divi Abeogi sepulchro, Vermes ubi non. insignem esse monstravimus, || est sanctorum hominum sepulchretum, quo nullus vermis, nulla bestiola immunda vitae impunitate ingreditur.

In Momoniis insulae duae lacu cinguntur, antiquitus sancta religione clarae. Alteram nullum foeminei sexus animal audet adire. In altera nemo moritur (unde insula viventium nomen accepit). In ea vero moribundi tot dolorum cruciametis torquentur, ut malint eam efflandae animae causa relinquere, quam vitam tam acerbam ducere.

C. LVIII

Lacus mirabiles.

In Ultonia Neachus est lacus pulcherrimus in quo si Aquifoliae bacciferae rami, vel surculi inferantur, ex eis duodecimo mense arbores nasci tradunt summa parte ab aquis extante ligneas, infima terrae infixas lapideas, media aquis cinctas ferreas.

Alium in Iberniam quidem meminit lacum esse, in quem injectae virgae columnae in fraxineas, et fraxineae in columnas vertantur.

In Bearrae principatus lacu cui Mochellogi templum imminet, tres cespites virides, atque juncosi per multa saecula natare solent, etiam adverso vento.

Neachus lacus
Huius etiam lacus
pisces nec in viventium
insula, nec eiusdem lacus
aqua aliubi (sic) posse
elixari feruntur.

In Connachta quoque
insulam lacu cingi pro-
ditum est, e qua donec
homines efferantur non
mori, traditur.

In alio Ultoniae lacu
pomarium est, cuius
arbores dulcia poma bis
quotannis ferunt.

Hic variant scriptores
quae pars lignea, vel
ferrea fit.

Vide Mauritium et
Bartholomeum Anglica-
num.

Alius lacus mirabilis

C. LIX

Fontes mirabiles.

lacus

puteus

fons

fons

fons

fons

Si est isti Gyraldo fides habenda in Connachta fons est liquore dulcis in celsi montis vertice erumpens, qui quotidie bis aquis defectus, et toties abundans, maris vicissitudines imitatur: et in Iberniae parte, quae Angliae Guallias proxime | respicit, puteus, qui (5) communi nostro ordine inverso aquas in maris refluxu recipit, et fluxu emittit.

Fons in Momoniis memoratur, cuius unda abluta cito canescunt.

Quibus et duos in Ultonia addunt: altero loti nulli canicie inficiuntur: in altero duae tructae multa saecula vixerunt, altera fuit ab Anglis occisa: altera hodie apparet: utramque alicui divo in deliciis fuisse, aiunt.

Caeterorum fontium, quorum aqua gelida epota, sparsaque aegri curantur, salubrem vim patrocínio divorum, quibus dicati sunt, acceptam refero.

C. LX

Aves mirabiles.

Aves

Inter prodigia recensendas puto durridinas aves, quae quemadmodum ex pineis lignis mari diu fluctuantibus nascantur, supra docuimus.

insula

In Skealaga insula Iberniae adiacente supra fanum, et eius vallum Michaeli archangelo dicatum nullae aves possunt volare; sed alarum usu destitutae sidunt, donec illud pedibus transeant. Cuiusce rei naturalem causam alii anxie quaerunt. Ego a senioribus accepi illud beneficium a Deo miraculose collatum esse, in virum sanctum, quem in ea insula divinarum rerum meditatione vacantem cibus defecit.

C. LXI.

Mirabile sepulchrum.

Ex divi Senani sepulchro, quod in Iniscathacha Sepulchrum insula ad urbis Lomnachae portum est, qui lapillum gerat, hunc non esse aquis obruendum, modo de divina fide bene sentiat, creditur. Sed quid divorum miracula insector? Ea hic propemodum innumera sunt, et in aliquorum vitis a nobis, ut spero, partim enarranda.

C. LXII.

Huius libri epilogus.

(58r) Haec ego, quae ad texendam Iberniae descriptionem de illius nominibus fertilitate, temperatione, || situ, figura, regionibus, episcopatibus, oppidis, montibus, sylvis, portibus, lacubus, fluminibus, fontibus, animalibus terrestribus, volatilibus, insectis, aquatilibus, arboribus, frumentis, leguminibus, herbis, his quae ex aqua gignuntur, metallis, terrae generibus, lapidibus, gemmis, atque miraculis in hunc locum congererem, habui. Quibus etsi non omnes eius laudes sum complexus, at plura ornamenta, quam alius ullus (quod sciam) perstrinxi. Hic autem meus labor, quamquam alicui minus perfectus erit existimatus, cum tamen novarum rerum accessione augere, quam totum opus et incipere, et perficere, multo facilius fore, nemo negabit. Ego quod suscepi, assecutus mihi videor, ut Iberniam non desertam, inviam, et aquosam, sicuti Gyraldus volebat, sed innumeris laudum titulis accumulata: quin et illi Angliam nec ubertate agri praeferendam, nec clementia coeli comparandam; infestatione vero venenosorum, et numero miraculorum postponendam esse, liquido ostenderem. Quarum commemoratione rerum dum delector, in integri voluminis magnitudinem oratio excessit. Quamobrem aliarum Gyraldi calumniarum confutationem in sequentes libros reiiciendam esse, duxi. |

(f. 58v is blank.)

The whole of Book II, ff. 59—91, has been omitted.

In Book III, Retaliationes I—I9, 21 and 23—25 (ff. 92—225, 241—257 and 272—283) have been omitted.

Retaliatio 20 is a defence of the clergy of Ireland, who are compared with the English clergy. That section of this Retaliatio which defends the Irish clergy from charges brought by Saint Bernard, and gives a list of Irish priests and nuns, working in Ireland and on the Continent, is here printed.

Retaliatio 22, which defends the Irish Church from the charge of having produced no martyrs, and gives lists of Irish martyrs, past and present, is also printed.

The whole of Book IV, ff. 284—308, has been omitted.

C. IV

Divus Bernardus explicatur.

(226r) a || Caeterum divum Bernardum Iberos barbariei, et occupatae
 aliquis opponet. Equidem habeo pro piaculo tanti viri testi-
 monio non stare, si recte explicetur. Barbaries, fateor ingenue,
 (id est minus frequentata sacrarum litterarum palaestra, minus-
 que vehemens, et severus ecclesiasticae, religiosaeque disciplinae
 cultus, cum magna hominum internecone, regionis vastitate,
 humanae societatis perturbatione, et reipublicae detrimento)
 Iberos post accepta christianae pietatis instituta duplex
 praecipue invasit; altera a Noruegiis, altera ab Anglis illata.
 Quamquam autem ipsi Ibernici cruentissima bella inter se saepe
 gesserunt, hanc tamen barbariem non attulerunt, quia (sicuti
 alibi docui) semper religioni, litterariae palaestrae, et utriusque
 professoribus, ac bonis temperare. Igitur a lege divina per
 Divum Patritium promulgata ad Noruegiorum usque tyrannidem
 magna veneratione, et incredibili studio sacram religionem in
 Ibernica cultam, mirificeque florentem, ne iste quidem Gyraldus
 acerrimus Ibernicae laudis obtrectator tacuit, ita scribendo.
*De gente igitur ista ab adventu Patritii usque ad Fedlimidii regis
 tempora 33 reges per 400* annos in Ibernica regnaverunt: quorum
 diebus fides christiana hic illibata permansit, et inconcussa.*
 In huius vero Fedlimidii regis tempore Norwagienses in magna
 classe Ibernica litora appulerunt: qui in manu forti | terram
 occupantes, et gentili furore debacchantes ecclesias fere omnes
 destruxerunt. Horum autem dux Turgesius vocatus etc. Jocelini
 verba adstipulantur. Tempus autem tenebrarum Ibernici illud
 autumant, quo prius Gurmundus, ac postea Turgesius Noruagi-
 enses principes pagani in Ibernica debellata regnabant: In
 illis enim diebus sancti in cavernis, et speluncis, quasi carbonem
 cineribus cooperti latitabant a facie impiorum qui eos toto die,
 quasi oves occisionis mortificabant. Idem iterum de libris, quibus
 divi Patritii gesta narrabantur, ita loquitur. *De his, quae
 mirifice gessit in mundo, libelli, vel tractatus referuntur conscripi
 LXVI. quorum pars plurima principiantibus Gurmundo, et
 Turgesio consumpta incendio perit*

hoc opere supra
 et in Comp.

infra.

*300

C. 179

C. 186

Post Noruegios autem Ibernica pulsos Christiana religio neque
 simul, neque tam cito fuit ad pristinum statum, splendoremque
 restituta; sed Ibernorum principum moderatione, pietate, et

indulgentia pro temporum angustiis erecta, et alta sensim convaluit. In his turbulentissimis temporibus quaedam familia nobilis Ardmachanae ecclesiae ius patronatus, vel potestatem praesules designandi sibi gentilitium esse contendebant, vel quod ad eam advenarum tyrannide liberandam opem tulerit, vel alia de causa: quomodo Divum Bernardum intelligendum puto: quod si || aliter ecclesiae bona retinere, vel invadere (227r) tentaverit, unius familiae, et fortasse non totius, sed paucorum crimen; neque omnium, neque universorum Iberorum dignitati officere debet. Ea res quomodocumque fuerit, divi Malachiae tempore ad antiquae dignitatis culmen ecclesia non minima parte fuit evecta: ut idem Bernardus his verbis testatur. *Igitur Malachias intra triennium reddita retributione superbis et libertate ecclesiae restituta, pulsa barbarie, et reformatis ubique moribus christianae religionis, videns, omnia in pace esse, coepit cogitare et de sua pace.*

Neque in Ibernia tantum, sed etiam in Scotia Nova ecclesiasticae disciplinae augendae magnam operam Malachias impendit, superiorum Iberorum Antistitum morem secutus. Quod et Bernardus sic memoriae mandavit. *Mane vero intrans navem, ipsa die prospero cursu transfretavit, et venit in Scotiam: tertio die pervenit ad locum, qui Viride Stagnum dicitur, quem fecerat praeparari, ut ibi statueret abbatiam: et relicto illic de filiis suis fratribus nostris monachorum conventu, et abbate (nam secum ad hoc ipsum eos adduxerat) valedicens eis, profectus est.* Haec de priore barbarie, cuius Noruegii causa fuerunt, et eius expulsionem sufficiant. Posteriores longe | (227v) diuturniores, et acerbiores utinam videamus expulsam. Angli qui eam attulerunt, cum prius catholici iniuriosis et institutis et legibus Iberniam potius perturbarunt, quam temperaverunt, tum hodie haeretici tam illi, quam divinae pietati bellum indicunt.

C. V

Hodierni ecclesiastici Iberni.

His veterum mea quidem sententia ecclesiasticorum Iberniae causam satis oravimus. Pauca cum laude eorum, qui nostro saeculo florere coniuncta memoremus. Caeterum quae laeta, pulchra, iucunda, religiosa, sancta hactenus (sic) retulimus, omnia hodie inversa, tristia, foeda, acerba, scelerata, impia

videt Iberniam. In eam avaritiam, voluptates, adulteria, sacrilegia, Numinis oblivionem, divorum contemptum, innumeras at immanes haereses, desiderium perluxum, atque libidinem omnia perdendi; confertissimum omnium turpitudinum, scelorum, flagitiorum, et impietatum agmen Angli monstra lethifera invexerunt. Igitur in tam misero, et perduto statu, in tanto malorum, quotusquisque doctus, quotus quisque sapiens potest esse? Quid relatu dignum ab ullo geri expectetur? Nihilominus Anglorum conatibus, technis, tyrannide, impietate barbarie nihil obstantibus, christiana religio fides, pietas in Ibernorum animis (Deo sit gratia) altissime fixa residet: et Iberni ecclesiastici litteris, doctrina, sapientia cum pietate, sanctitateque coniunctis coruscant. Aliquorum duntaxat, qui post exortam Anglicam haeresim praesentem extiterunt, meminisse fert animus, ordine litterario servato. Scriptorum, quos supra retuli, nomina hic repetere, non est opus. Alii ita habent.

A.

Antonius Lynx Galuensis civis filius in Hispania litteras doctus, Dominicanamque religionem professus, postquam in Iberniam fidem viva voce diu illustravit, in Hispaniam iterum venit. Unde secundo dum redit, ab Afris piratis captus in Mauretania quatuor circiter annos christianis sacramenta ministravit, nonnullis Mauritanis acutiore ingenio praeditis Mahometana dogmata suspecta fecit: pretio redemptus hodie in Iberniam suo concionandi munere fungitur.

(228r) Arturus Macguirreus religiosus Franciscanus ab Anglis deprehensus Dunganinnae in forum deducitur: ubi vestibus exuitur: furca collo imposita passis manibus ad stipitem in crucis modum fune ligatur: in ligneo sedili acuto, nudumque corpus || transfodiente collocatur: virgis caeditur: inedia triduum affligitur: quibus tamen suppliciis quassus, ut fidem desereret, non potuit compelli.

B.

Bernardus Macteigus doctor Theologus, et praestantissimus (ut quisquam hac tempestate esse potest) poeta postquam Valentiae divinis litteris vacavit, nuper in Iberniam veritatis evangelicae divulgandae causa rediit.

Bernardus Oculennanus ex ordine Divi Bernardi Bulliae abbas Gelatii martyris frater sacrarum litterarum scientia

excultus, et Ibernicae linguae, historiaeque (si quis alius) peritissimus, Catholicae religionis causa magnos labores diu pertulit.

C.

Candidus Foorlongus ex ordine Divi Bernardi in Hispania sacris litteris excultus, cum in Iberniam redisset, multis miraculis fulsit, laborantes febribus, strumosos, membris exanimes, et aliis morbis infectos sanavit. Patritium Richfortem Lomnachensem civem iliaco dolore correptum admoto furfure somnum capere iussit. Aeger, qui obtemperavit, brevi rursus expectatus prospera valetudine se frui, reperit. Ob ingentia beneficia, quae Candidus in aegrotos conferebat, licebat illi per conniventes Anglos religionis suae vestibus induto incedere.

Carolus Maccarra Macfinini clarissimi viri filius notissima pietate commendatur.

Carolus Omelrrianls Hispalensis seminarii alumnus clarus concionator in Ibernia floret.

Constantinus Odonellus Ulyssipon. Sem. collegialis, Theologiae doctor. |

(228v)

Cornelius Carragius sacerdos e Societate Jesu Ulyssiponense Seminarium diu cum laude gubernavit.

Cornelius Odriscol e Societate Jesu Theologus, et Philosophus acutissimus.

Cornelius Okillinus sacerdos Cungae abbas vita, doctrinaque laudabilis.

Cornelius Omahunus e Societate Jesu subtilissimi ingenii Theologus.

Cornelius Omelrrianus e religione divi Francisci Killaloae episcopus, postquam secundo Giralдинorum Momoniorum bello interfuit, Ulyssipone mortem obivit.

Cornelius Onneachtinus ex Arechta principatu Oconchaboris Kierii ditione studiosus litterarum, et poeta Isabelae Hispanae principis specie captus, eam intuendo summopere oblectabatur. Quod regia puella cum intellexisset iuvenis sortem miserata, cum patre suo Philippo secundo prudentissimo Monarcha egit, ut illi e regia misso in Salmanticam clarissimum gymnasium, ubi litteris operam dare posset, victum suppeditaret. Hic Cornelius regis sumptibus altus, et litteris eruditus Romam petivit. Unde iam sacerdos Pii Quinti Pontificis Maximi iussu in Angliam profectus, contra Elizabetham reginam, totumque haereticum regnum rem longe maxime arduam, atque

difficilem suscipit. Pontificium diploma, quo iniqua regina christianae pietatis hostis iudicabatur, et sacrorum usu removebatur, Londini comparatis scalis in foribus maximi templi noctu figit: celeriterque praestolantem navem repetens, in (229r) Galliam Belgicam || indeque Romam incolumis revertitur, Anglis eum capiendi causa custodias in Angliae ora maritima frustra collocantibus. Rursus Roma duce Thoma Stucio Ulyssiponem navi delatus cum Sebastiano clarissimo Lusitanorum inclytæ gentis rege Africum adit. Ubi exercitu christiano barbarorum multitudine fuso in servitudinem redactus annos circiter duodecim fuit captivus. Redemptus et a Philippo Secundo stipendio donatus in Ulyssiponensi arce militum praesidiariorum poenitentiarius senio conficitur.

Cornelius Osullevanus sacerdos non tam aetate proventus, quam Theologiae, Philosophiae, Dialecticae, Latini sermonis et soluti, et ligati scientia perpolitus anno abhinc ad sexto ex Hispania in Iberniam reversus evangelicam veritatem viva voce illustrat.

D.

Danielis Odalius Dominicanus divinarum litterarum fulgore cum sanctitate coniuncto praeditus nuper ex Hispania in Iberniam concionandi causa profectus est.

David O'Kearnus Duaci sacrae Theologiae licentiatu creatur: doctrina bonisque moribus praeditus anno 1603 Clementi Octavo Pontifici Maximo dignus iudicatur, ut Casiliae Archipraesul praeficiatur. Quam ille provinciam per annos sexdecim (229v) praeclare | gessit, pro suorum provincialium animabus nullum periculum fugiens. Quo temporis spatio ab Anglis saepe impetitus tum per se inquirentibus, tum magna praemia eius proditori, vel interfectori constituentibus, hominum plus decem millia sacro confirmationis sacramento confirmavit, atque sacerdotes plus ducentos sacris initiavit. Anno 1619 diligentissima Anglorum investigatione ex Ibernia pulsus in Hispaniam secessit: unde in Iberniam redire cogitans, Burdigalae in Gallia fato fungitur die decimo quarto mensis Augusti anno Christi 1624.

Dermysius Maccarrha sacerdos Muscriae principis nepos cum aliarum disciplinarum, tum Poeticae peritus: in Ibernia fidei causa multa fecit: in Gallia Collegium nostratium Burdigalae laudabiliter administravit: anno 1621 moritur.

Dermysius Maccrahus Augustinianus Florentiae Theologici

doctoris apice honestatus in Ibernia ordini suo provinciali imperio praefuit.

Dermysius Maccrahus Corcachae, Clueniaequae pontifex ob ampla merita in rem christiana collata sub Elizabetha cuius tempore et floruit, et e vita discessit ab Anglis acriter fuit impetitus.

Dermysius Obruedinus, sacerdos, qui sub Elizabetha curam animarum in Ibernia gessit, Jacobi tempore in Hispania fato fungitur.

Dermysius Ohollachanus Thadaei filius sacerdos sub Elizabetha curam animarum gerit, et ipse diem claudit: ab eo fui sacro rore purgatus. ||

(230r)

Dermysius Olinsechanus sacerdos sub Elizabetha sacramenta ministrat, Jacobi tyrannide invalescente animam efflat.

Dermysius Osullevanus Dunkiarani principis nepos acri ingenio Theologus in Hispania Augustinianam religionem amplexus, in Ibernia fidem, concionando, promulgat, Joannes Sahagunus nomen accepit.

Dionysius Maccrahus Augustinianus Caesaraugustae Aragoniorum Theologiae studuit.

Dionysius Ofalvius sacerdos Salmanticensis semin. alumnus, Theologus doctus, Dialecticus acer, Latinus politus, poeta ingeniosus, vario litterarum ornamento cultus.

Dionysius Omurchuus in Ibernia sacerdos sacramenta ministravit.

Donaldus Macgonal episc. Rapotensis vir insignis Tridentino Concilio celebrando interfuit: in Ibernia Elizabetha regnante fidei tuendae magnum studium impendit et animam exhalavit.

E.

Edmundus Okeallachanus Dominicanus sub Elizabetha, primisque annis Jacobi in Ibernia pietate, et litteris floruit.

Eduardus Ruisius Danguinensis Ibernicae, Gallicae, Anglicae linguae peritus priusquam Latinarum litterarum rudimentum posuit, octavum et trigesimum annum explevit: inde sex annis studio impensis, iam sunt anni sexdecim, quam sacerdos, et concionator animarum saluti consulit. Praeter caeteros duobus obstinatissimis Anglis Danguinae, ut catholicam fidem profiterentur, persuasit. Futuros casus interdum praedicit. Hominem flagitiosum, qui uxore viva, aliam ductam dimittere noluit, intra paucos dies submergendum fuisse, confirmavit: Quam divinationem exitus ratam fecit. Frequente turba

(230v) circumfusa sacrum celebrare coepit in deserto campo, ubi nihil erat vini | praeter phialam unam, quam comes eius Richardus Bulerus causa peragendi sacrificii tulit. Mero ab aliquo forte epoto cum in media celebratione Richardus vinum in sacrum calicem infundere instituisset, phialam vacuum reperit. Sed Eduardus acceptam sine mora vino mire repletam Richardo reddidit: quo fuit res divina facta. Hoc idem Richardus sacerdos nuper inauguratus mihi retulit. Eduardus pontium condendorum curam maximam suscipit. Sexaginta circiter, plerosque ligneos; sed et non nullos lapideos confecisse fertur. Ipse postquam sacris initiandus se bonis abdicavit, de suo ne obulum quidem habet: nec in construendos pontes stipem vel per se petit, vel per alios colligi sinit. Id duntaxat, quod ultro quisque offert, accipit. Quamobrem non desunt, qui pecunias illi coelitus missas suspicentur. Hoc eius studium ipsis haereticis Anglis adeo probatur, ut illum semper impunem dimittant. Sed ille impunitatem, quam pontium erigendorum causa nactus est, ad animarum salutem praecipue confert divinum verbum liberius promulgando.

Eugenius Maccarra Donachi filius sacerdos, Theologus, Fermugiae Abbas et in Ibernica pro fide labores, et pericula adivit, et in Hispania Seminarium Ibernorum Compostellanum bonis institutis temperavit.

(231r) Eugenius Macmagaunus Iberi Farniae domini clarissimi viri filius in academia Mussipontana ad Theologici || doctoratus apicem evectus eruditione minime vulgari praeditus, Dubhlinnae Archiflamen praepositus pro salute sui gregis adiit ingentia discrimina. Ex Ibernica Romam profectus, hic die Divi Bartholomaei Apostoli mensis Augusti 24. febribus correptus decumbit: quibus ingravescentibus magnam praeseferens laetitiam migrandi ad Deum, trigesimo primo animam efflat anno Christi 1623 aetatis suae circiter 53.

Eugenius Oduithius ex religione Divi Francisci concionator excellens, Elizabetha regnante, in Milerum, et alios haereticos carminibus perfacetis invectus est.

Eugenius Ofildeus Compostellani semin. alumnus religiosus Franciscanus sacrae legis excellens praeco in Ibernica provinciam sui ordinis administravit.

Eugenius Ohartus episcopus in Tridentino Concilio suffragium tulit, in Ibernica pro Christi fide multa adversa patitur. Sub Elizabetha ad Deum migravit.

F.

Florentius Maccarrha Muscriae principis nepos, Theologiae doctor non tam pridem e vita discessit.

Franciscus Colmanus Omelachlinni principis filius, Ibernicae gentis fulgentissimum sydus, iam praefectura provinciali Seraphici ordinis in Iberniam summa cum laude functus cum alia multiplici disciplina, et divina, et humana exornatur; tum omnium nodorum, | atque scrupulorum, qui animos agentium (231v) poenitentiam stimulare, et pungere solent, interpres (si quis alius) peritissimus est.

Franciscus Ocreanus Franciscanus Theologus egregius nuper in Iberniam concionandi causa profectus est.

G.

Gelatius Obruedinus clericus concionando, et sacramenta ministrando sub Elizabetha, et Jacobo magnos labores pertulit.

Geofridus Ketinus Rhemis Theologici doctoris, insignibus honestatur.

Gofredus Odalius Franciscanus cum varia doctrina excultus, tum Mathematicarum disciplinarum peritissimus est. Eius opera in hominum conspectum cito proditura spero.

Gulielmus Ocnidanus Ulyssip. Semin. alumnus Theologus doctor.

Gulielmus Omahunus Franciscanus Guardianus cum Lomnachensi pseudoepiscopo Anglo, et aliis Anglo-ministris acriter contendit.

J.

Jacobus Archerus Jesuita et fidem viva voce propugnando, et militum manum ductitando cum Anglis saepe dimicavit. Compostellae e vita discessit.

Jacobus Forestus Tolosae Theologus doctor insignitur.

Jaimus Ohelius Tuemiae Archipontifex vir doctrina, moribusque longe probatissimus ad Philippum II. || Hispaniae regem (232r) ab Odonello cum legatione missus cum expositis mandatis in Iberniam reverteretur, aestu fuit obrutus.

Joannes Burkus colleg. in regio collegio Eborensi in Lusitania sacerdos Theologus, et genere et litteris nobilis.

Joannes Oculennanus Gelatii martyris, et Bernardi Bulliae abbatum frater Rhemensis Theologiae doctor, Rapotensis dioecesis vicarius Apostolicus litterarum, et rerum administrandarum scientia pollet.

Joannes Odalius sacerdos Ulyssip. sem. colleg. mirificae pietatis cum litteris coniunctae, Theologiae doctor, Madriti Kalendis Novembris sancte moritur.

Joannes Odea sacerdos Theologus, Salmant. sem. colleg. et litterarum scientia, et pietate coruscat.

Joannes Rochus Romae Theologus doctor instituitur.

Joannes Stephensonus Oliveri nobilis equitis filius, cum ne minimis quidem sacris ordinibus esset initiatus, tamen ob acumen ingenii singulare Pontificis Maximi privilegio Romae Theologi doctoris insignibus ornatur. Tanta indolis iuvenem, qui Divi Francisci religionem observaturus erat, Paritiis anno Redemptoris 1619 properata morte surreptum esse merito dolemus.

Joannes Vitus in Lusitania Theologici doctoris apice ornatur.

Joannes Vitus Salmanticae Theologiae doctor creatur.

(232v) Joannes Vitus Theologiae doctor, Jacobo | ab Anglis in regem ascito, in Ibernia Anglicum exercitum adivit, crucifixi domini imaginem propalam ferens, et negans Manapios cives suos libenter obtemperaturos regi, qui eam non veneraretur.

K.

Keallachanus Maccarrha Muscriae principis nepos post Dermysii fratris sui mortem Burdigalense Semin. capessit sacerdos doctrina et moribus irreprehensus.

M.

Malachias Omellonus episcopus sub Elizabetha labores ingentes strenue sustinuit, sacramenta ministrans et sacerdotes initians.

Mauritius Lessius Augustinianus Caesaraugustae Aragoniorum Theologiae incubuit.

Mauritius Odalius Theologiae doctor Tolosae creatus.

Mauritius Ohurlius doctor Theologiae Tolosanus.

Maurus Orrieganus sacerdos Hispalense semin. laudabiliter rexit.

N.

Nicolaus Nungentus e Societate Jesu Dalrriae comitis consanguineus ab Anglis Dubhlinnae triennium carcere vexatus suae pietatis, atque constantiae documenta praebuit, haereticorum cavillationes enodando, eisdemque Christianam veritatem suadendo, ad defectionem minis et praemis frustra sollicitatus

Nicolaus Osea sacerdos iuvenis et sacris litteris, et ingenuis moribus praeditus Madrito nuper in Iberniam profectus est. || (233r)

Nicolaus Visius Lucar Andreae Visii (qui parentes habuit Manapios cives) magni Angliae Prioris ex ordini divi Joannis hospitalis Hierosolymitani nepos ex sorore in Catholici Regis exercitu terra, marique diu militavit. Ad togam inde reversus sacerdos laudabilibus moribus praeditus 22 Augusti mensis anno 1624 Madriti moriens triste sui desiderium nobis amicis reliquit.

P.

Patritius Hanratius, doctor Theologus.

Patritius Okearnius sacerdos Vicarius Duenlaniae ab Anglis vulneratus lapidis iactu, et in carcerem coniectus est. Anno 1613 pretio redimitur.

Paulus Lombardus sacerdos Salmanticensis seminarii collegialis, cuius iam memini.

Paulus Ragetus ex ordine divi Bernardi abbas multa propter fidem strenue gessit.

Petrus Buttlerus doctor Theologus.

Philippus Ohoganus sacerdos tam Theologiae, Philosophiae, dialecticae, quam Grammaticae doctissimus pridem ex Hispania in Iberniam redivit.

Philippus Ohollachanus Compostell. sem. colleg. instituto Franciscanus sacris, et humanis litteris excultus pridem in Iberniam reversus est.

Philippus Osullevanus Dunkiarani principis filius Theol. doctor postquam in Hispania studiis summam manum imposuit, in Ibernia anno 1624 e vita discessit.

R.

Raymundus Ogallachur Luci episcopus vir minime insipiens sub Elizabetha non | in otio vitam transegit. (233v)

Raymundus Omellarcus in adversis animo praestans, in secundis pietate laudabilis Franciscanae provinciae in Ibernia praefectus in Jacobi tyrannide ingentes labores pertulit. Anglos effugiens in Hispaniam secedere coactus est.

Richardus Oconaldus Abulae in Hispania Theologi doctoris apice insignitus de catholica religione bene meretur. Ardfeartensis dioecesis vicarius generalis labores, quos tulit, fidem superant, dum ab Anglis proscriptus anxie impetitur, ut eorum manus evitaret, quoties sub dio pernoctavit! Quot dies in

iugis montium, atque sylvis delituit! Quamdiu socium se dedit feris! quæ non tam ferina saevitia, quam Angli, sacerdotum sanguinem sitiunt. In hoc etiam discrimine rem arduam, et longe periculosissimam suscepit. Cum aliquis ad mortem haeretici iudicis sententia damnabatur, tum ex latebris suis egressus, et inter haereticorum iudicum, lictorum, tortorum turbas incedens, alienaeque professionis specie, et umbra conditionem de more tegens, condemnatum ad christiane moriendum hortabatur, adiuvabatque, peccatis absolvens.

(234r) Rochus Macgeochaganus insulae nostrae stella clarissima, qui praefecturam ordinis Dominicani in Iberniam gessit, vario scientiarum et ||sacrarum, et humanarum ornamento, cum sanctitate coniuncto fulget, disertissimus divini verbi praeco.

T.

Thadaeus Oclerus Salmant. sem. colleg. sacerdos, Theologus, et Poeta.

Thadaeus Ohollachanus Franciscanus ex Hisp. reversus in Iberniam, et fidei, et suae religioni amplificandae summam curam impendit. Urilachae monasterii praefectus.

Thadaeus Osullevanus Dunkiarani principis nepos sacerdos ingenio pietate, doctrinaque pollet: religionem Societatis Jesu proficitur, Compostellani Seminarii fuit rector.

Thadaeus Osullevanus Franciscanus Theologiae doctor, quod in Elizabethae tyrannidem in magna concionatorum inopia singulare studium impenderit retinendis Ibernibus in fide Catholica ad quam Divus Patritius Iberniam converterat, secundi Patritii cognomen adeptus est. Multa sancti viri et opera fecit, et specimen dedit.

Thomas Burkus Dominicanus comitis Clanrichardae filius magnae indolis adolescens.

Thomas Burkus Dominicanus Theologus pietate mira.

(234v) Thomas Giraldinus Franciscanus ex clarissima Giraldinorum Momoniorum familia, concionator inclytus vinculis ab Anglis diu pressus tandem anno 1617 in carcere Dubhlinnensi Creatori spiritum reddidit. |

Thomas Lombardus ex ordine Divi Bernardi regnante Elizabetha doctrina, et pietate floruit, Jacobo, naturae ius solvit.

Thomas Ohierlatha Rosae pontifex Tridentino Concilio celebrando sui episcopatus nomine interfuit: postea in Iberniam Evangelicam veritatem viva voce diu illustravit. Ab Anglis

captus, et in Angliam missus in Londinensi arce labores ingentes pertulit. Vinculis solutus pristinas concionatoris, et episcopi partes egit, donec sub Elizabetha fuerit fato functus.

Thomas Valoysius Prior ex ordine divi Joannis hospitalis Hierosolymitani in Iberniam sacerdos, et concionator fidei tuendae operam navavit. Postea in Hispaniam, ubi Theologicae sapientiae vacaverat, rediit, inde Romam adiit, ubi Casiliae archiepiscopus creatur, Iberniam repetivit. Quid plures memorem? Hi exempli causa suffecerint. Singulorum sacerdotum, qui Iberniam sanctitate, litteris divini verbi declarandi assiduitate nobilitant, mentionem facere, longum esset:

Vixque meus caperet nomina nuda liber.

C. VI

Iberni professores.

Ut autem quanti, quamque magni sint omni scientiae genere principes plenius liqueat, nomina aliquorum, qui mea fere memoria professores apud exterarum gentes extitere, percurram.

Mauritius Oconaldus, et Patritius Comphortus uterque Augustinianae religionis alumnus, ille Vallisoleti Theologiae || et (235r) Philosophiae Lector creatur; hic Florentiae Theologici doctoris nomen assecutus in Terceris (Teraeris?) insulis litteras humaniores docuit. Occurrunt Dominicani tres, Cormacus Okerinus postquam Bononiae Theologiam, Philosophiamque discipulis legit, cum Joanne Aquila in Iberniam profectus, et in Hispaniam reversus in Gronio Galletiae oppido senio confectus obiit. Jaimus Arturus Lomnachensis Salmanticae non modo in coenobio sui ordinis Philosophiam, sed et in prima cathedra clarissimi orbis gymnasii absente proprietario per menses quatuor divinas litteras explicavit. Thomas O'curkius et Tolosae auditores Theologicis institutis instruxit, et hodie Lismorensis dioecesis vicarius generalis ad populares in fide continendos suum studium confert.

Franciscanos plures memoriter referre possum. Antonium Ohikium Lovanii Theologiae, Philosophiaeque studiosi audierunt: nunc Roma censorem librorum tenet. Barnabas Barneval Rodonensis monasterii non modo praefectus, sed etiam lector claret. Carolus Luser vir vario litterarum ornamento praeditus prius Eborae, nunc Ulyssipone annos amplius quindecim divinam Sapientiam explanat, etiam Sacrae

Inquisitionis consultor. Donatus Omonaeus Flexiae, Philosophiae, Gelatius Ohosa Lovanii Theologiae, et Philosophiae (235v) professores. Lucas Vadingus iam pridem | Salmanticae Theologiae lector, nunc Romae librorum censor. Robertus Macarturus Lovanii tam Theologicis, quam Philosophicis documentis iuventutem informavit.

Ad patres Societatis Jesu veniam. Everardo claro Manapio studiosorum praefecto collegium Anglorum Romae floruit. Giraldinus in Sicilia ius interpretatur. Gulielmus Maccrahus Ulyssipone post eas disciplinas, quae ab humanitate nomen acceperunt, expositas, divinarum etiam nodos solvendo magnam laudem assequitur; et suae gentis collegium temperavit. Ibidem Jacobus Everardus earum litterarum, quae ad naturae cognitionem indagandam pertinent, professor floruit. Inibi Joannes Ohiginus et suae gentis collegium praeclare rexit, et divina aenigmata mirifice enodavit. Lucas Vadingus Compostellae Philosophiam expandit. Michael Giraldinus, et Petrus Vadingus Antuerpiae sacros, et profanos authores enarrarunt: Graecos Duaci Plunketus enucleavit. Richardus Walshus Salmanticae abstrusos naturalis scientiae sensus explanavit. Robertus Coyter et divini verbi clarissimus praeco, et hebraicae, Graecae, Latinaeque linguae interpretes, si quis alius, peritissimus, secundae praeceptis auditores Conimbricae instituit. Stephanus (236r) Murtius Manapius in Collegio Anglorum || Vallisoletano Philosophiam explicavit. Conimbricae, et Eborae Thomas Brayus e cathedra verba fecit.

Haec de sacris viris perstrinximus; si saecularium mentio fuisset habenda, eos, qui Anglorum ardentissima haereseis facula, tartareoque furore minime obstante, in Ibernia iuventutem christiana simul institutione, et Latine loquendi, dialecticeque disputandi regulis imbuerunt, silentio non praeterirem. Quare Oliverus Hussaeus, Bernardus Oconchur, Dermysius Olleinus, aliiq; praestiterunt.

C. VII

Iberni in Anglia et Albione rem christianam augent.

Ex his paucis, quae retulimus, quales, quanti, quamque sapientes aetate etiam nostra sint Iberni praesules, religiosi, sacerdotes poteris, candide lector, assequi coniectura. Etiam ex alio praecipue capite colligitur, quod nostri ecclesiastici

saevae Anglorum haeresi per tot annos reluctantes, non modo Evangelicam veritatem in Iberniam sanctissime, et religiosissime cultam scriptis, et viva voce illustrent; innumeris prope modum laboribus susceptis, ingentibus periculis aditis, saepe multo sanguine suo fuso; sed etiam in Anglia profligatae, pulsaeque fidei reliquiis tuendis magno praesidio sunt: et in Albione, vel Scotia nova quidquid est divini luminis, quidquid christianae pietatis suis humeris non minima parte portant, et sustinent. Haec res de Iberniam nihil est ambigua. In Anglia et Albione, fidem a nostris, sicut et superioribus saeculis | hodie divulgari, (236v) ne malevoli a mendacio contra veritatem stare soliti usquam negare possint, aliquot Ibernorum sacerdotum praeclara facta memoria recolere, operae pretium arbitror. Foedo supplicio inclutus est Joannes Traversius Ibernus Theologus doctor: in quem ecclesiae partes in Anglia tuentem istius terrae gens, qua est ferina crudelitate, exemplum humanae pietatis immemor edidit. Ille libro in Anglorum haeresim condito Summi Pontificis ius, et auctoritatem tuetur. Ob id captus, et accusatus his, inquit, tribus digitis (ostendebat dexterae manus pollicem, indicem et medium) illum librum scripsi. Quod pro tam pia causa fecisse, et nunc quoque me iuvat. Intrepidus christianae veritatis assertor morte damnatus quam atrocissimas poenas sustinet. Inter caeteras eius praeclara manus a tortore abscissa, et in ignem imposita comburitur praeter sacros tres digitos libri scriptores, quos ignis haudquaquam potuit absumere. In urbe Londini Angliae principe die 30 Julii anno Christi Servatoris 1539 de haereticis triumphavit.

De Richardo Omaelrebho Iberniae primate, quae in Compendio praeterivi, pauca nunc dicam. Is non procul ab oppido Galuea ab Anglis deprehensus, atque Dubhlinnam missus in carcerem, in vincula coniicitur. Ubi cum fugam ornaret, animum variis cogitationibus distractum, atque fessum arctus somnus amplectitur. Quo rursus in summa noctis quiete solutus cum pedes vinculis mirabiliter ereptos, foresque carceris patefactas reperisset, foras egressus, obvio nemine || facto, ad crucem (237r) in medio foro stantem pervenit. Ad quam subjectis poplitibus, Christum Jesum obnixe rogat, ut quandoquidem utriuslibet consilii vel spectandi, vel fugiendi potestatem, optionemque ipse fecerit, utrum magis aeternae menti cordi sit, et divinae gloriae, atque laudis intersit, capere det. Peractis precibus mortem pro Christo, si necesse habeat, haud dubie appetiturus, in carcerem revertitur: in quo postero die vinctus ostiis etiam

clausis invenitur. Hinc in Angliam delatus annos circiter triginta perpetuis catenis laboribus, aerumnis affligitur : Interim quanto studio, conatu, animi ardore gentis Anglicae homines ad bonam vitae frugem reducere enititur ! Catholicae fidei constantissimus assertor, et suasor, (si amplius etiam viveret, haud ambigue futurus) denique a perfidae artis magistris veneno sublatus est anno 1587, decimo quarto die mensis Octobris.

Pater Joannes Omegaunus e sacra religione Societatis Jesu dum Anglis Christi legem ingente labore expandit, deprehensus supenditur, et pectus secatur tertio die Julii anno 1594. Hi tres clarissimi, et invictissimi Ibernii martyres saeculo nostro Angliam sua morte decorarunt. Sub idem tempus Thomas nostras Ohierlatha, (sicuti vidimus) Londinensis carceris periculum fecit.

(237v) Recentiore memoria Richardus Carrunus cognomento Pinna Dominicanus vir tam Ibernicae, quam Anglicae linguae peritus in oppido Galetiae Gronio tres piratas Anglos ab Hispanis captos, et Madriti Macgranellum non obscuro genere Scotobritannum ad fidem | convertit. Inde missionis Ibernicae sui ordinis vicarius Dubhlinnensisque coenobii praefectus cum anno millesimo sexcentesimo decimo septimo in Iberniam traiecisset, Galueae ab Anglis captus una cum Aenea O callanano eiusdem instituti sèquace Dubhlinnam vinctus mittitur. Ibi ambo menses octodecim angusti carceris tenebris fatigantur. Varie ab haereticis nunc minis, amplissimis praemiis oppugnati eos labores subierunt, quibus alii fortassis animo deficerent. Caeterum tantum abfuit, ut illis fracta religiosorum virtus succumberet, ut potius Aeneas, qui nondum religionis sacramento rogatus fuerat, et sua constantia strenuus, et crebris Richardi cohortationibus confirmatus in vinculis sub vicarii disciplina tyrocinii rudimentum posuerit. Patrocinio viri clarissimi Didaci Sarmenti Acunnae legati Regis Catholici carcere dimissi exilio puniuntur. Ex Ibernia in Angliam vehuntur, inde in Galliam transmittuntur. Dubhlinnae gravibus catenis pressi, in navi dum traiciuntur, Angliam peragrans, quanto studio, conatuque praecepta veritatis Evangelicae disputata, et evoluta Anglis tradere conati sunt ! Quantam in Anglia duo alienigenae Catholicae religionis assertores publici tot haereticis populis rei novitatem spectatum confluentibus admirationem commoverint ! Vix credi potest, Richardus Madritum cum rediisset, consuetudinem suam curandi haereticas

animas nihil intermittens, tribus Angli legati ministris, et uni Anglae anno millesimo sexcentesimo vigesimo, et sequente legem Catholicam persuasit. Eiusdem ordinis alumnus Dominicus Nungentus concionator clarissimus, antequam || in Iberniam (238r) redivit, studio propagandae fidei accensus anno millesimo sexcentesimo decimo nono Angliam lustravit. Ex eadem religione Thomas Ollihus egregius verbi divini interpres, priusquam Iberniam, ubi nunc cum magna fama, laudeque Calvinianos Anglorum nodos dissolvit, repetivit, Gronii Georgium Anglum mercatorem, piratasque sex Gallos, atque Belgas (nam eorum sermones optime callebat) ab haeresis tenebris in christianae lucis agnitionem deduxit.

Cornelius Odriscol

Cornelius Odriscol Dermysii filius Compostellani Semin. alumnus ex ordine Divi Benedicti postquam in Hispania litteris et divinis, et humanis animum excoluit, concionator insignis Romam adiit: inde abbas Benchorensis Iberniam repetens, anno millesimo sexcentesimo vigesimo in Angliam traiecit: ubi dum christianis animabus consulit, ab Anglis Londini captus in Gemonias scalas adeo profundas, tenebrosas, atque moestas, ut ne minimo quidem solis splendore perfunderentur, detruditur. Ibi menses octo nunc praemiis, nunc minis, variaque calamitate maxime inedia frustra petitus denique Didaco Sarmento Hispano legato patrono dimittitur, in exilium tamen relegatus: in Gallia Belgica anno 1621 diem obivit. Postea Thomas Obroa Franciscanus concionator excellens in Anglia propter fidem multos labores pertulit.

inter scriptores

Ad patres Societatis Jesu calamum transferam. Christophorus Sacroboscus, cuius memini, suae religionis missioni praefectus in Britanniam proficiscitur: ubi in | carcerem, et (238r) vincula ab Anglis coniectus pro veritate contra stultitiae temeritatem magna certamina saepe certavit. Henricus Fitzsimon, qua est Anglici idiomatis facundia, librum Anglice compositum edidit in Riderum Anglum, quem ab Anglis Dubhlinnae captus paulo ante coram validissimis argumentis profligaverat. Eodem sermone alium, quo sacrosanctum sacrificium caeremoniasque Missae tuetur, divulgavit, ut Anglis tam viva voce, quam scriptis fidem explanaret. Eius opera Latine composita supra memini. Quid Manapios duos in collegiis Anglorum Everardum Clarum in Romano studiosorum praefectum, Stephanum Murtium in Vallesolitano Philosophiae lectorem fuisse repetam? Itaque tam domi, quam peregre Iberni sunt Anglis authores fidei documenta, sacrasque litteras percipiendi. In Ibernia praecipue

quanto ingenii acumine, quanta eloquentia, quanta scientiarum omnium eruditione nostri concionatores, atque doctores Anglorum versutias eludunt ! Quanta humanitate, pietate, comitate hi Angli, qui fidem amplectuntur, proteguntur, atque defenduntur ! Quam strenue, et magnanime ab Ibernis illi, qui fidei causa ex Anglia in Iberniam se conferunt, foveantur ! Georgius Haminton, et Robertus Wartus equites Angli catholici, qui regii pontificatus maximi nefarium iusiurandum iurare noluerunt, ob eamque causam in Iberniam, ubi catholicae religionis causa constantissime propugnatur, migrarunt, ut Ibernici Parliamenti decreto Ibernia pellerentur, nunquam (239r) Angli consequi potuerunt. || Omnia huius rei exempla recensere, longissimum fuisset. Satis arbitror de Anglia diximus.

Albionem adeamus. Haec Scotia nova dicta, sicut a Scotia Antiqua Ibernia originem, atque nomen ducit ; Christianaeque legis praecones olim accepit : ita nunc quoque destituta domesticis concionatoribus a genetrice doctores non iniuria flagitat. In ea habitant duo indigenarum genera. Utrique hodie Scotobritanni doctioribus nuncupantur. Alteri, qui Iberniam versus incolunt, genus ex Ibernia trahunt, Ibernicamque linguam vernaculam habent, concionatores Iberos obviis manibus excipientes pristina divinae fidei instituta facilius amplectuntur. Alteri Angliam versus degentes, qui ex Pictis gentibus oriundi Anglico sermone veteri, et rudi domestico utuntur, ut sunt haereticis erroribus magis infecti, ita minus ad Catholicae veritatis lumen accedunt. In utrosque christiana fide erudiendos hisce diebus multum studii impenderunt nostrates viri quam integerrimi. Ex primis, qui in Jacobi tyrannide ex Ibernia in Albionem ad illustrandum Evangelium traiecerunt, est Patritius Thadaeus Dominicanus, qui eo non semel adivit. Postea in Ibernia ab Anglis captus, Dubhlinnae regiis ministris archiepiscopatum sibi offerentibus, ut a fide desciscat, frustra sollicitatur. Inde in illum columnae alligatum bombardae disploduntur demptis pilis terroris incutiendi causa. Caeterum (239v) non magis metu, quam praemiis victus dimittitur. |

David Galueus Corchachensis Jesuita neque pietate, neque doctrina spernendus ex Ibernia profectus anno circiter millesimo sexcentesimo duodecimo in Albione concionando, sacramenta conferendo, non parum lucri fecit.

Edmundus Macanus Franciscanus concionator anno 1621 in Albione fidem lustravit : ubi captus menses sex tetro carcere clausus adversa multa patitur. In exilium missus Belgium petit.

Joannes Stuardus Scotobritannus in Ibernia Franciscanum institutum amplectitur. Religiosus laicus fuit. Lovanii in collegio D. Antonii Patavini apud Iberos Franciscanos diu commoratur, dum per Albionem Iberos concionatores suae religionis comitabatur, magnos adivit labores: captus ex carcere dum fugit, duo vulnera cruribus accipit. Ad Jacobum regem in Angliam perductus, dum se eius gentilem esse, ait, tamen exilio punitus repetit monasterium Ibernorum Lovaniense. Ab huius vero collegii alumni per hosce dies non minus Albioni; quam Iberniae missio decernitur. Quinimo concionatores Iberni ab Apostolica Sede, et suis praeffectis cum imperio promulgandi Evangelii per totum septentrionem, alii vero cum potestate in sua quisque patria concionandi dimittuntur. Ex plurimis Ibernicorum sacerdotum qui Scotiam Novam, Angliamque lustrarunt, praeclaris factis, haec pauca perstrinximus.

C. VIII

Ibernae religiosas.

Hactenus autem, quia virorum ecclesiasticorum causam defendimus, cur etiam non aliquot sacrarum Iberniae foeminarum quas aetas nostra vidit facimus mentionem? At qui fieri potest, ut hodie habeat Ibernia foeminas Deo consecratas, cum ne templa quidem, in quibus consecrari, divinoque cultui vacare possint ab Anglis, gente sacris virginibus inhospita, inviolata relinquantur? Equidem fateor rem perdifficilem ab Ibernis foeminis, quae se hodie coelestium rerum meditationi prorsus devovent, suscipi, et ideo || eas oppido quam paucas (240r) esse, praequam antiquitus esse solebant. Nihilominus Dubhlinnae, Manapiae, Corcachae singulae sunt religiosarum societates quae etsi non in coenobiis, in aedibus tamen sibi designatis a saecularibus se iunctae vivunt. In Hispania Joanna Giralдина Jaimi Desmoniae Comitissae filia in oppido Auca, vel Brano, quod vulgus Burgos vocat, sub Joanna Joannis Austriaci filia, Caroli Quinti Imperatoris nepte abbatissa religionem divi Bernardi observat.

Madriti Margarita, et Joanna Obrienae institutum sanctimonialium Calatravae profitentur. Aliae quamvis temporum iniuria, et rerum adversitate monasticam vitam non sint amplexae, coenobiis ab Anglis adeptis, tamen vel virgines virginitatem, vel viduae castitatem Deo dedicant, religiosas

regulas secutae: quarum memoriam posteritatis notitia dignam iudico, ut futurae, cum tranquillitatem, otium, et opportunitatem nactae fuerint, has quae ne summa quidem perturbatione, et calamitate a religione avocantur, aemulentur. Insignis fuit Ionora Odriscolis Magni filia, quae rebus suis compositis, ut se monasticae vitae alligaret navem ex Iberniam in Hispaniam solvit: sed ventorum vi in Angliae maritimum oppidum defertur: ubi cum in terram una comitante exponeretur, ilico navis iterum tempestate in altum delata, et a piratis direpta opum iacturam fecit. Ionora in eo oppido, quod (240v) nefarias Anglorum haereticorum caeremonias |aversabatur, incolis invisa in Iberniam revertitur: atque regulas Ordinis Tertii Divi Francisci, dum vixit, annos amplius triginta Manapiae magna admiratione omnium, laudeque servavit, non modo saecularibus, sed etiam multis ecclesiasticis exemplo, et consilio utilis. Adhuc superest Corcachae Helena Cota regulas beatarum Sancti Dominici amplexa virgo pia, quae divinarum rerum meditationi tam studiose vacat, ut inter preces effundendas saepe a sensu alienari dicatur. Eisdem praeceptis Gronii in Galetia Hispaniae regno persuasu pii viri Rochi Macgeocheгани, cuius memini, sese alligarunt Hieronyma Niconchur vidua, et Ionora Nisullevana, quae vulgo Leonora vocatur, soror mea virgo valde miranda: quarum exemplum Helena Nicarrha vidua, et Helena Nimagauna virgo secutae fuerunt: et haec quidem postea monasterium Sancti Spiritus Vallisoletanum virginum Dominicanarum est ingressa. De harum quatuor longis precibus, magnis ieiuniis, frequente peccatorum expiatione, perceptione corporis Christi Domini, caeterisque virtutibus omnia complecti, longum esset. Alias, qui voluerit, his annumeret. Aliquas in exemplum produxisse, non omnes comprehendisse, mihi est animo.

C. IX

Veterum, et recentum Iberniae ecclesiasticorum comparatio.

Sic et aliquos viros ecclesiasticos, non omnes recensere constitui. Extant enim hodie Iberni praesules, religiosi sacerdotes circiter bis mille, et inter eos concionatores mille (241r) plus minus: quorum omnium opera, et virtute fides || catholica hodie et in Iberniam conservatur, et in Albionem, Angliamque restituitur. Quamobrem meritis erga rem christianam, ne

antiquis quidem illis Iberniae religiosis inferiores videntur. Prisci namque populares nostri, illi, inquam viri divinarum rerum studio, cultuique dicati regibus suis conniventibus sacrorum patrum instituta, et ecclesiasticum ordinem amplectebatur; hodierni nostrates religiosi, sacerdotesque tyrannis Angliae interdicentibus sanctae militiae nomen dant. Illi sapientiae, et optimarum artium praeceptores domi audiebant; hi divinas litteras, eorumque doctores peregre quaerunt. Illi innumeri populos animo obediētes in officio continebant; hi pauci rigidos, truces, et quam maxime impios (de Anglis loquor) haereticos ad sanam mentem reducere nituntur: Illi apud reges, et primores Iberos in summo loco, et honore habebantur; hi in specubus ferarum, vastisque silvis latitantes humaniores lupcs, et meles, quam Anglos Iberniae gubernatores homines sacris viris inhospitos, experiuntur. Illi ad ecclesiastica vectigalia poterant adspirare; hi ne proprias quidem fortunas queunt retinere. Illi ad virtutem; hi ad vitium praemiis invitantur. Illi a vitio, hi a virtute poenis deterrentur. Illi impune; hi capitis periculo munere funguntur. His mea quidem sententia, pontificum, monachorum, religiosorum, sacerdotumque nostratum tam veterum, quam recentium dignitas satis defenditur. |

(The rest of this Retaliatio, the whole of Retaliatio 21 and the first three chapters of Retaliatio 22 are omitted.)

Retaliatio XXII.

C. IV

Recentes Iberniae martyres.

Iam vero Mauritii Casiliani Antistitis responsum asseverantis, sub Anglis Iberniam martyribus decoratum iri, muniamus. Principio gubernantibus Iberniam Anglis rursus Ardmachae

mille, ducentosque martyres ab excurrentibus Scotobritannis, qui ab Ibernis erant in bellum mercede conducti, interfectos
 (263r) esse, accepi. || Praeterea *venerabilis pater, Frater Richardus Guldaeus, cuius supra memini, Lomnachensis sacrae religionis Sanctissimae Trinitatis redemptionis captivorum alumnus (quocum mihi minime iniucunda familiaritas intercedit) vir hercle non modo divinarum litterarum peritus; sed etiam antiquitatis studiosus mihi Madriti referre solebat, nonnulla viris illustribus Ibernis, et eorum rebus gestis memoratu digna, maximeque miranda: et horum illa quae usque ad haeresis Anglicae barbariem acta sunt, tradita fuisse in Latino libro de viris insignibus Iberniae inscripto, qui in Athdariensi coenobio, dum incolume stetit, custoditus pro eventorum novitate in dies a sedulis scriptoribus augebatur: inde vero, quae secuta sunt, se a multis fide dignis cum saecularibus, tum sacris viris accepisse. Ego quidem et his rebus indubitata fidem habendam censeo Richardi pii religiosi, veroque maxime consentanea narrantis auctoritate motus: et eas Catholico Lectori longe gratissimas scitu fore, in me recipio. Ob idque hic illas, quam maxima potuero brevitate, et claritate perstringere putavi: quippe qui nihil inter scribendum mihi constituo magis cavendum, quam ne Lectoris animum vel onerem taediosa orationis longitudine, vel frivolis verborum involucris habeam dubium,
 (263v) atque suspensum. Itaque prius sancti | ordinis ortum in Iberniam, nonnullaque praeclara facta; mox festinatum valdeque lachrymabilem interitum barbara, et impia Anglorum haeresi illatum ob oculos brevissime propono.

Sacra religio Sanctissimae Trinitatis redemptionis captivorum anno Redemptoris orti millesimo centesimo nonagesimo octavo divino munere, magnaue christiani nominis utilitate initium sumens, ab Innocentio Tertio Pontifice Optimo Maximo decretis honorificentissimis ornatur. Inde non longo transacto temporis intervallo religiosorum opera, et industria in Iberniam usque propagata ab Ibernis obviis manibus excipitur, augustis aedibus protegitur, censibus locupletatur.

In eius monasteriis religiosorum numerus brevi crevit: quorum non pauci cum litterarum fulgore, tum vitae candore insignes extiterunt. Danielem Killaloe pontificem vitae innocentissime actae virum, Gregorium clarum divini verbi praeconem, Jacobum Iberniae primatem inexorabilem sui corporis castigatorem, cum multarum scientiarum ornamento
 (264r) fulgentem, tum || Hebraeae, Graecaeque linguae peritissimum,

*(between these two lines there is a lot of matter crossed out which contains a new chapter heading—C.V. de Trinitariis martyribus Patris Richardi Guldae sententia. This however is also crossed out but no new fifth chapter occurs before Ch. VI. O'Sullivan evidently overlooked the fact that he had crossed out the fifth ch. heading when he entitled the next chapter as C. VI.)

atque Petrum Buttlerum Casiliae archipraesulem omnes miramorum integritate, studio divini cultus, sanctitateque venerabiles Richardus memoravit. Neque domi tantum; sed etiam peregre nostri Trinitarii floruerunt. Suae religionis instituto Bizantium, Saldas, et alias Ethnicorum, et infidelium ditiones ad Evangelicam veritatem rudibus evulgandam, Christianosque captivos redimendos petebant. Redemptiones quidem generales ab illis, antequam haeresis Anglae impia barbarie labe factati sunt, plus quatuor et sexaginta factas fuisse, perhibetur. Ex his sex fuerunt praecipuae, quibus non modo Iberni; sed etiam plurimi Hispani, Itali, Galli, Germani, Scotobritanni, Angli, Belgae, aliique in libertatem restituuntur. Quippe in has sex et Iberni Trinitarii venditorum aliquot agrorum pretia, in singulasque dimidiam partem aeris, aureorumque, et argenteorum vasorum etiam calicum impenderunt: et populus tam nobilitas, quam plebs ingentem vim pecuniae contulit. Quam larga, prolixaque fuerit universorum liberalitas indicio est memorabilis comitum Desmoniae munificentia. In primam maximarum sex redemptionum comes totum abaci sui instrumentum (quod non nulla parte aureum, sed maxima argenteum partim deauratum erat) | et Comitissa monilia sua aurea (264v) gemmis ornata, in aures pretiosis lapidibus intextas, armillas aureas unionibus distinctas (sic), caeterumque muliebrem mundum erogaverunt. Quod autem pretiosissimum, atque gloriosissimum est, in utroque munere tam fidem illustrandi, quam christianos redimendi religiosi non pauci animam strenue profuderunt: ex quibus quadraginta propriis nominibus Athdariensis liber referebat. Horum aliqui calamo nostro sunt ab oblivione vindicandi. Artus Onellus Onelli principis filius nomine statim magnum quidem generis sui splendorem refert; sed sanctitate vitae, religione, honorifica morte longe magis splenduit. Corpori ieiunio, verberibusque domando minime parcebat; animo precibus, litterarumque studiis excolendo plurimum vacabat. Doctoris apicem in Theologia, iureque utroque vir sapientissimus facile fuit assecutus. Religionis suae provinciam in Iberniam, vel Scotia Antiqua incredibili omnium laetitia bis administravit; in Albione, vel Scotia Nova nonnulla coenobia extruxit. Iam sexaginta circiter annos erat natus, viribus tamen firmus, atque canis paucis albens, cum declarandi Ethnicis Evangelii cupido animum incessit. Adeundi discriminis commilitones secum sociat Fergananim, et Patritium suae religionis alumnos, ambos

excellentes Divinae legis oratores, illum triginta, hunc sex et
 (265r) triginta annorum, utrumque animi temperantia mirabilem. ||
 Aliquot annis fidem Christianam gentilibus viva voce, et
 austerae vitae exemplo suadentes, cum longos terrarum
 anfractus peragrassent, multasque gentes lustrassent, in regiam
 Presbyteri Joannis Indiarum magni monarchae pervenerunt.
 Ubi menses duos concionandi causa commorati, ab eo principe
 honorificentissime excipiuntur, Apostoli albi a vestium vel
 vultus candore nuncupati: proficiscentibusque princeps auri
 et argenti magna dona offert: religiosi veniam nihil accipiendi
 precantur, causantes, se oportere imitari Christum Deum, et
 hominem eiusque sacros discipulos, qui pauperes et vixerunt,
 et veritatem docuerunt. Annis inde paucis Babylonem regiam
 adiverunt: ubi cum Christum praedicarent, deprehensi laurea
 martyrii ornantur, Artus ignibus traditus; duo socii verubus
 infixi. Gueraldus Hybertus divini cultus propagandi studio
 flagrans ex Ibernia profectus Hierosolymae annos aliquot pie
 vivens, sacrosanctae etiam Triadis monasterium condidit:
 ubi fuit illi magna familiaritas cum Murucho cive suo, qui
 simili causa Christianae pietatis amplificandae patriam fugiens,
 Hierosolymis vir sanctitate, doctrinaque praestans et corpus
 flagellis inediaque coercebat, et fidem magno conatu pandebat.
 Cui muneri Gueraldus quoque minime defuit, donec in Judaea
 (265v) propter fidem | spiritum intrepide profuderit. Silentio non est
 praetereundus Eugenius Macsean doctor corporis quidem
 statura magnus, sed sapientia religioneque maior. Ter in
 Iberniam suae religionis praefecturam gessit: ter christianos a
 barbaris pretio redemit. In secunda redemptione cum aes totum
 in redemptorum libertatem impendisset, occurrit illi captivus
 sacerdos ingente mole calamitatis oppressus: quem Eugenius
 (mirabile exemplum) servitute liberatum dimisit, se ipsum in
 promissi pretii pignus barbaris tradens: apud quos captivus
 mansit, donec ab Athdariensi coenobio clerici pretium fuerit
 missum. Quarto quoque cum duobus sociis religionis suae
 professoribus ad christianos redimendos Constantinopolim
 adivit: ubi cum a perfidis tota pecunia spoliati in ignem vivi
 coniicerentur, corporibus in cinerem versis, immortales animae
 in coelum celeriter migrarunt. Sequenti nocte candidis vestibus
 induti, capita coronis redimiti, manibus palmas gerentes, et
 pectora crucibus ornati ad ostium domus iudicis, a quo fuerunt
 iudicati, consistentes, illum iusserunt, impium vitae institutum
 mutare, christianorumque religionem amplecti, confirmantes

aliter in aeternum fuisse damnandum. Praeterea Dermysium, Gregorium, Cormacum, || Joannem Lyncem doctorem, Red- (266)
mundum, Thadaeum Ohiginnum, et alios septem et viginti martyres omnes Athdariensis liber memoriae commendavit. Ante Anglorum haeresim hi barbarorum furore, quemadmodum dixi peregre perierunt.

Vide Compendium

Alios quos Anglorum impietas plusquam barbara sustulit, breviter recenseamus. Satis imprimis constat, quemadmodum Henricus octavus Angliae rex uxore legitima repudiata cum Anna Bolena se nefariis nuptiis iungens, et a Summi Pontificis ductu, et imperio, divinaque Christi servatoris lege desciscens in Angliam scelerata dogmata asciverit. Hanc pestem cum in Iberniam quoque diffundere statuisset, illius gentis principes (qua sunt fidei constantia, et obedientia erga Romanum Pontificem nunquam violata) intestino pietatis incendio obviam eundum fuisse, censuerunt. Qua in re plurimi et saeculares, et ecclesiastici gloriosa certamina certarunt, ut alibi demonstratur: et martyrii coronam fortissimi viri sunt adepti. Optime Jesu, numerus ille quam innumerus est! Caeterum ipsa martyrii magnitudo, ipsa tyrannidis feritas, ipsa funestissimi temporis calamitas omnium opinione maior, ipse aerumnarum cumulus omnem sexum, omnem aetatem, omnem conditionem opprimens, effecit ne martyrum quidem nomen ab interitu, et hominum oblivione scriptores vindicarint, effecit ne nuncii cladis extiterint.

n Comp.

Ille senex dictus sapiens ab Apolline nullum

Scribere in hoc casu sustinuisset opus.

Quam densas turbas, quam ingentem vim Ibernorum martyrum Angli lanii in coelum miserint, id est argumento, quod unius Richardi Guldaei diligentia observavit. Itaque ut Richardus animadversum habebat, et ego ex illo cognovi, ubi primum Henrici octavi edicta in Ibernica contra Evangelicam veritatem promulgata sunt, Theobaldus praefectus provinciae suae religionis in Ibernica vir genere nobilis, qui Lietrimae baronem propinquo consanguinitatis gradu contingebat, doctorque Theologiae scientia praestans, et alii eiusdem ordinis doctores octo | divinarum, humanarumque disciplinarum studiis (266)
maxime insignes Dubhlinnam Ibernicae regiam petunt. Ubi fixis in foro, publicisque plateis conclusionibus, quibus Summi Pontificis autoritas, et imperium in reges asserebatur: novaeque Anglorum haereses refellebantur, Anglis doctoribus disputationem indicunt, interim populum crebris hortationibus

in Christi fide confirmantes. Dies disputationi constituta cum cessit, Anglica figmenta facili negotio confutant. Quamobrem Angli suo more in ferinam religiosorum laniationem cogitationes vertunt. Novem doctores pro regis Angli iussu in carcerem detruduntur: inibique brevi animae amissione puniuntur. Quatuor securi percussi, et tres in furcam sublatis sunt. Theobaldus manibus, atque pedibus vivus vincitur: mox illi tortor latus ancipiti ferro haurit, et per ingens vulneris os immissa manu cor martyris (novum et inauditum Anglicae barbariae inventum) sede magno fragore evulsum toto corpore extrahit. Nonus (Philippo nomen erat) annorum circiter quadraginta quinque, statura elegans, facie pulcher fuit, eruditioneque varia praeditus non pauca scripsit, quae ab haereticis intercepta in lucem non prodierunt. Is primum diris verberibus caeditur, ut a Catholica religione deficiat: inde constans Apostolicae fidei assertor || vasto trunco alligatur, ocreis ex corio oleo saleque illitis pedes, cruraque induitur: et admoto igne ad genua usque coquitur, ossibus dissipata carne nudatis: cumque ne hoc quidem truculento, vereque Anglico cruciatu pristinam opinionem ab invicto Philippi animo tyranni evellere potuissent, Deo pro tanto beneficio gratias alacriter agentem capite plecunt. Sub idem tempus Cornelius ex religioso urbis Lomnachae pontifex, doctrina sanctitateque illustris cum in festo Divi Joannis Baptistae concionem ad populum haberet, a regiis ministris captus, et in carcerem latus brevi capite truncatur. Per eosdem dies Galuae Angli et de Deo multa delirant, et eius matrem virginem nefariis vituperationibus infamant, tum Summi Pontificis ius, atque potestatem sceleste negant. Id Cormakus patria Lagenius, ortu nobilis, instituto religiosus aetate septuaginta circiter annorum moleste ferens, et in publicum prodiens Anglica deliramenta a Deo arcere, Divae Virginis matris perpetuam virginitatem confirmare, Romani Pontificis auctoritatem tueri, concionando, aggreditur. Angli confluunt, religiosum de sacrilegio, et proditione appellantes: et in eum tres displosis bombardis plumbeas pilulas iaculantur, alii lapides iaciunt. Sic ille crebris vulneribus obrutus, exanimis (267v) succubuit. | Mauritius, atque Thomas ortu religioneque fratres non spernendi concionatores Dubhlinnam tendentes cohorti militum Anglorum occurrunt, a quibus interrogati, se Christi legem a Romano Pontifice cultam, et doctam profiteri respondent: ob quod ab arbore proxima suspenduntur. Stephanus religiosus facundus divini verbi praeco sanctitate notissimus

non procul ab oppido Manapia captus ab Anglis caecum videre, mutumque loqui fecit : multis pugionum ictibus ab haereticis confossus alia multa miracula edidit. Petrus Lomnachensis, atque Galfridus religiosi concionatores capite plectuntur. Joannes Macabrigus laicus religiosus, gravi lapide collum trahente, in flumen praeceps datur. Raymundus vir fulgentissimis virtutibus ornatus, qui praefectura suae religionis in Iberniam fuerat functus, senex quatuor et septuaginta annos natus, omnibus capillis canus ad Dubhlinnam equi cauda tractus mortem oppetit. Thadaeus Obrien ex familia principis Tomoniae aetate annorum quinquaginta canicie, pietate et religione venerabilis in itinere inter Lomnacham, et Killmuchellogam apud Bonbristium pontem Anglum proregem forte offendit : interrogantique quis Papa erat? Christi vicarium, divique Petri successorem esse respondit. Tum prorex, audes, inquit, propter hoc mori? Religiosus utinam, inquit, mihi contingeret ob hanc veritatem vitam morte commutare. O quanta ||laetitia conditionem acciperem ! Prorex, ut hoc, (268r) inquit, gaudio nunc afficiaris, efficiam. Illico tyrannus equos admoveri iussit, ad quorum caudas distentus religiosus ligatur : inde in diversa equi concitati, martyris membra (qua quaeque vinculis inhaeserunt) portant. A tanta foeditate spectaculi ipsi etiam Angli avertiebant oculos : et simul quanta magnitudine animi, et alacritate mortem subierit martyr, admirabantur.

Quid in hac religiosorum martyrum paucitate cunctamur? Quid eos nominatim recensemus? Cur non potius nostrorum martyrum collegia, conventus, vel integras societates lustramus? Hac tempestate coenobii Dubhlinnensis religiosi vario mortis genere extincti, deletique sunt : quos sicut illud monasterium antiquum, magnum, et in regia conditum est, ita multos fuisse liquet, nec minus quinquaginta verisimilis coniectura tenet. Athdariensis monasterii habitatores impendentem interitum prospicientes die Dominica summo mane instructa pompa claustra circumeuntes pro fidei divinae propagatione, sanctaeque matris ecclesiae incolumitate preces ad Deum fundunt. Inde coenobii praefectus nomine Robertus habita concione caeteros hortatur, ne mortem, si necesse habeant, pro Christi lege tuenda subire abnuant. | Neque multo post a tribus (268v) Anglorum cohortibus circumsessi quinquaginta religiosi uno momento horae summo supplicio afficiuntur. Robertus et plerique securi percutiuntur : aliqui siccis confodiuntur : nonnulli in

furcam efferuntur. Inter moriendum cum martyres christianae legis, et Ecclesiae Catholicae victoriae vota facerent: videbitis, inquit Angli, quid vobis prosit nunc vester Papa, quem dominum, et principem confitemini. Galuensis aedis habitatores occumbunt: de quorum nece duplex est fama. Sunt, qui tradant ab Anglis igne quatuor monasterii angulis iniecto, religiosos fuisse incendio consumptos. Non desunt, qui dicant, sex in calcariam fornacem ardentem coniectos, caeteros lapidibus e collo pendentibus, ex cothone in mare praecipitatos periisse. Monasterii Pontanensis incolae quadraginta, alii ense infidelium traieci, alii in puteum coniecti, alii patibulo suspensi creatori spiritum reddiderunt. Lomnachense monasterium sub gallicinium Angli circumdant: summo mane religiosos divinas laudes ad primam canentes improvise aggressi, alios in exedra, vel choro iugulant, alios ad lapides vinctos in alluens flumen dimittunt. Ita martyres amplius (269r) quinquaginta mortalem vitam immortalis commutarunt. || In Corcachae, Killmuchellogaeque coenobiis religiosi circiter nonaginta sanctitate omnes, litteris plerique, maxime quinque doctores hi Gullelmus Burkus, Joannes Ohagan, Michael, Richardus, Gillabrigidius, vel Brigidianus insignes, alii barbarorum Anglorum gladio conficiuntur; alii a tortore in membra secantur. Mortui miraculis claruerunt. Ex martyribus, qui in Ibernia ab Anglis sublatis sunt, hos ex Richardi relatione perstrinximus.

C. VI

Alii martyres

Unde licet colligi, quam innumera propemodum multitudo (cf. note on ch. V.) aliorum et religiosorum, et ecclesiasticorum periverit. In regniis enim oppidis, quae Angli praesidio tenebant, ecclesiastici subito pene sunt oppressi, etsi in nobilium ditionibus ab Ibernis magnatibus tam diu, et acriter servati sint, ut in ea contentione utriusque regni Iberniae et Angliae flos ceciderit peremptus. Sed et alii quoque memorantur. Ad Berbam flumen nobile (269v) coenobium ordinis Divi Bernardi situm Ibernice | Graigia; Mainistir na Graigi sed Latine loquentibus a proximo ponte Geripons dicitur. Hoc (insania Anglorum in divinam religionem furente) occupatum sacrilegi tendunt. Appropinquantibus religiosi duodecim in ecclesiasticam pompam instructi obviam exeunt: cum ab

impiis vestes sacras exuere, et Elizabethae Angliae reginae concedere iuberentur, eorum praefectus (Prior erat : nam ante paulo diem Abbas obierat) respondit, id fide Deo, Virgini matri, Divoque Bernardo data et christiana pietate, quam profitebantur, integra, fieri non posse : se vero fidem, et pietatem christianam non violaturos. Ad huius iudicium cum caeteri quoque suam sententiam adscripsissent, omnes una sunt iugulati.

Mainistir Voine

Huonicum quoque monasterium a barbaris repente circumdatum monachi eiusdem religionis clausis ianuis propugnare conantur. Sed igne coenobio iniecto alii combusti, alii dum flammae vim fugiunt sicariorum ferro strati ad quatuor et viginti gloriosam mortem oppetunt in Angla tyrannide. His adde relatos quadraginta monachos Cistercienses, qui quo die fuerunt perempti, eodem rursus sub vesperum reviviscentes Virginis Matris assumptae vespertinas preces fuderunt. Hi quando, vel a quo sint occisi, nondum habeo compertum. In libello Collegii Ibernorum || Hispalensis eorum mentionem (270r) fieri inveni. Alios martyres ecclesiasticos in Alphabeti ordinem disponam.

Bernardus Macmorirtus sacerdos morte plexus in Angla haeresi. Vide Comp. meum rerum Ibern.

Bernardus Okerullanus sacerdos amputatus auribus, et strangulatus in Angla haer. Comp.

Bernardus Otrabuir ex ordine Divi Bernardi sub Elizabetha ab Anglo milite hasta dorsum confossus succubuit. Is Sameriensis monasterii monachus fuit. Est autem hoc opulentum coenobium in ripa Ernii lacus in mare influentis situm. Ei nomen indidit proxima insula Sameria, quae ab eiusdem nominis canicula, quam Tea regis Erimonis uxor in deliciis habebat, ibi mortua dicitur.

Connatius Okienanus sacerdos occisus sub Jacobo. Comp.

Connatius Orruarkus Franciscanus Patritii Ohelii pontificis et martyris comes martyr, Killmochellogae anno 1577, de eo agunt Gonzaga, Bouchier, Comp.

Cornelius Odubheana episc. Franciscanus martyr Dubhlinnae anno 1613. 1. Febr. Comp.

Daniel Obuillus prius sacerdos multos pro Christo labores adivit : inde regulam tertii ordinis Divi Francisci secutus ab Anglis militibus hastarum, et bipenium ictibus ossa fractus, multo sanguine circumfusus animam exhalat sub Jacobo post Odochartae motus. |

(270v)

Daniel Onellanus martyr Ochellae 28. Martii 1580. Analecta, Henricus.

Dermysius Maccarrha presbyter suspensus, et sectus sub Elizabetha. Comp.

Dermysius Ohurlius Casiliae Archiflamen martyr anno 1584. 7. Junii. Comp.

Dominicus Ocoleanus Jesuita martyr Corcachae anno 1602. 31. Oct. Analecta. Comp.

Donatus Macriedius tractus equi cauda, suspensus, et sectus sub Jacobo. Comp.

Donatus Ohanrachanus martyr Franciscanus anno 1582. Analecta. Henricus.

Donatus Ollvinus Dominicanus Prior nonagesimum annum agens suspensus et sectus in Angla haer. Comp.

Donnachus Ocroninus, cui Christianarum institutionum praeceptor operam dedi, ordinibus quidem sacris, nondum tamen sacerdotalibus initiatus anno 1601. Corcachae suspensus evisceratur, et viscera in ignem coniiciuntur.

Donnachus Ofalvius sacerdos, postquam in latebris diu latuit, deprehensus ab Anglis laqueo suspenditur Corcachae sub Elizabetha tempore secundi belli Giraldinorum Mom.

Edmundus Donallus Lomnachensis Jesuita martyr sub annum 1580. Anal. Henrici catalogus.

Edmundus Macgabhranus Iberniae primas Ardmachae archipontifex ab haereticis equitibus hastis traiectus sub Eliz. Comp.

Edmundus Macleaus sacerdos Dromae Abbas et Duni Prior ab Anglis noctu strangulatur in carcere Dubhlinnae anno 1607.

Edmundus Odunganus Dunensis, et Conerensis episcopus in carcere moritur situ, et fame vexatus anno 1607. Dubhlinnae.

(271r) Eugenius Makeoganus sacerdos Theologiae || doctor, episc. Rosae designatus multis gladiatorum ictibus dilaceratus sub Eliz. Comp.

Felimus martyr Franciscanus sub Eliz. Gonz.

Gelatus Oculennanus ex religione Divi Bernardi, Bulliae abbas ab Anglis suspensus, et sectus Dubhlinnae anno 1584 21. Nov. Comp.

Gelatus Ohanrahanus sacerdos meus integerrimus amicus non est mihi silentio praetereundus, quamvis peregre pro Christo spiritum fuderit in oppido Saldarum, vel Argeliae anno 1622. De eo fusius alibi scribam.

Huon Ogallachur ex ordine Divi Bernardi coenobii Samerien-
sis abbas sub Elizabetha ab Anglis circumventus iugulatur.

Huon Omelkeranus sacerdos suspensus, et sectus Dubhlinnae
anno 1584 21. Novemb. Comp.

Joannes Cornelius Omagaunus Jesuita martyr in Anglia. 3.
Julii. anno 1594 Henr. Comp. Hoc opus supra.

Joannes Macconnanus sacerdos laqueo suspensus in Anglia
haeresi. Comp.

Joannes Ogreadius gladium ictibus occiditur sub Eliz.
tempore 2. belli Giral. Mom.

Joannes Traversius martyr Londini 30. Julii anno 1539.
Vitus, Sanderus, Stonus, Copus, Britannomachia, Analecta,
Comp. Hoc opus supra.

Ludovicus Olabertagus sacerdos interfectus sub Jacobo.
Comp.

Mauritius Makenractus sacerdos Giraldi Desmoniae Comit-
is sacellanus atque | poenitentiarius, patre argentario fabro in (271v)
Areachta Oconchuris Kierrii ditone nato, sed oppidi Kill-
muchellogae habitatore genitus, postquam in Prato Melliflao,
vel Cluanmellia oppido in aedibus Victoris Viti rem divinam
fecit, ab Anglis circum sistitur: elapsus in proximam silvam
fugit. Eum Angli cum capere nequissent, Victori vincto
mortem (ut dicebatur) inferendam intentant, ni sacerdos ipsis
tradatur. Id Mauritius intelligens, ne fidus hospes sua causa
capitis poenam lueret, sese Anglorum arbitrio ultro permittit:
ab illis statim et Victor dimittitur, et in eodem oppido vir
sacer equi cauda tractus, furcaque dimissus in quatuor partes
secatur, sub Elizabetha.

Odorius sacerdos strangulatus, et sectus in Anglia haer.
Comp.

Patritius Odorius sacerdos suspensus, et sectus in Anglia
haeresi. Comp.

Patritius Ohelius pontifex, et martyr. Killmochellogae anno
1577. Comp.

Patritius Oluchranus martyr Dubhlinnae 1. Febr. anno
1613. Comp.

Paulus Maclorinanus religiosus ex tertio ordine Divi Francisci,
et sacerdos Alexandrum Macdonellum nobilem equitem ab
Anglis haereticis summo supplicio afficiendum a peccatis expiat:
et quod eius confessionem noluit prodere ipse cruciatur fune
caput per frontem et tempora stringente, et cranium expresso
cerebro in duas partes scindente sub Elizabetha.

Raymundus Ogallachur Doriae, vel Luci episc. Ab Anglis bipennibus confossus, et capite truncatus annum circiter octogesimum agens in Angla haer. Comp.

(272r) Richardus Omelcrebhus Ardmachanus archiepisc. Iberniae primas Londini venenato caseo sublatus anno 1587. Anal. Comp. Hoc opus supra.||

Thadaeus Odalius cognomento ruber, et eius socius Franciscani silentio transeundi non sunt. Elizabetha regnante, Asketinae regii ministri Divi Francisci coenobium invaserunt. Religiosi fuga salutem petunt omnes praeter Thadaeum et alium, qui deprehensi, vinctique Lomnacham ducuntur, ubi constantissimi Christianae veritatis assertores patibulo suspenduntur. Hi hac tempestate martyres ecclesiastici fuerunt.

Thomas Barnabal Franciscanus subdiaconus annum agens vigesimum ab Anglis noctu strangulatus invenitur die innocentium anno 1630. iuxta Dublinnam in pago qui dicitur templum novum.

Pater Henricus in sanctorum indigetamentum retulit Georgium Poerium, qui carcere propter fidei confessionem retentus sub annum 1599 diem obivit. Cui Daniel Oharcanus sacerdos, Thomasque Giraldinus relatus Franciscanus concionator clarissimus, et alii, qui carcere, vinculisque praepediti e vita discesserunt, adnumerari possunt.

(272v) Idem author Michaellem Fitzsimonem Dubhlinnensem inter martyres collocavit: cui Angli potestatem fecerant vivendi, si vel christianam pietatem abiuraret, vel Ferussum, possessiones suas Thomae Johnsi pseudoepiscopo donaret. At ille preces, minas, mortem prae Catholicae religionis doctrina nihili fecit. Caeterum, si de saecularibus sit sermo, huic addi possunt tum senes, pueri, foeminae Iniskellinenses, atque Beenses, et alii quos in Compendio memoravi, tum alii, quorum numerum superi duntaxat norunt. Si enim omnium Ibernorum martyrum ecclesiasticorum et saecularium, qui sub Anglis ferro, flamma, flumine, frigore, fame, siti, | et aliis modis perierunt, exactum censum haberemus, nihil est dubii, quin plus decies centena millia sint. Itaque Ibernica sub regibus Ibernica insula, patria, palaestra, schola sanctorum confessorum fuit; sub Angliae vero regibus insula, patria, palaestra, sanctorum martyrum est. Anglia quoque (fateor) suis catholicis, sanctisque martyribus minime paucis illustratur. Illos ego veneror. At istos homines haereticos, et foedissimos, quod hodie haeretica Anglia martyres putat, aversor: si qui sunt: nam vel quam paucissimos, vel

nullos esse scio. Vix enim, aut ne vix quidem haereticus invenitur, qui sectarum Anglarum furores tam ratos habeat, ut optione facta malit mortem oppetere, quam eos abiurare. His mea quidem sententia satis et Gyraldi obiectio refellitur, et Mauritiî responsio stabilitur. Ad alia progrediamur.

(The rest of Book III, ff. 272—283, and the whole of Book IV, ff. 284—308, are omitted,)

LIBER V

(283v)

Domini

Philippi OSullevani Bearri

in

Richardum Stanihurstum Zoilomastigis

liber V

Superioribus libris quatuor postquam Gyraldum satis refelli, eius etiam sectatorem Richardum Stanihurstum confutandi cupido animum incessit: quod et iste quoque nos indignis conviciis incessit, et a nemine ante hac ex instituto (quod ego sciam) impugnatus est. Cum enim alii nostrates scriptores caeteris Iberni nominis obtrectatoribus docte, sapienterque obviam euntes, Gyraldum, Stanihurstumque tantum praecipuos certaminum satores missos fecerint: Si ego haec duo damnosa vipreta excidero, et evulsero, agrum ita sarciemus, atque purgabimus, ut imposterum nullus crescendi locus relinquatur noxiis herbis, quae in incultis, desertisque campis oriuntur iuxta illud:

Neglectis urenda filix innascitur hortis.

Retaliatio I

Stanihursti genus, ingenium, et institutum.

(308v) | Opus suum Stanihurstus sic inscripsit. Stanihurstus. inscriptio libri Stanihursti.
Richardi Stanihursti Dublinnensis de rebus in Ibernica gestis libri quatuor ad charissimum suum fratrem, clarissimumque virum P. Plunketum, Dominum Baronem Dunsaniae.

C. II

Stanihursti descriptio.

Philippus. Richardus Stanihurstus, quemadmodum iam dixi, ortu quidem Ibernus; sed origine, et moribus iunior Anglus fuit. Namque hominem ex Anglia oriundum Ibernia genuit, pueriliterque blandientem nutrit, colubrum in sinu fovens, a quo ipsa genitrix est morsa, atque lacerata. Ingrato convenit illud epigramma, quod de ove lupi catulos alente extat:

Lacto lupum uberibus propriis non sponte: sed horsum

Me demens adigit pastor, ut id faciam:

In me rursus erit fera, postquam creverit ex me:

Natura haudquaquam vertitur officiis.

Is cum inter Anglos adolescentiae, et litterarum rudimenta posuisset, Ibernicae linguae ignarus et in rebus Iberniae peregrinus; sed Anglici sermonis peritissimus, etsi non iudicio maturus, Elizabetha Angliae regina Ibernorum religionem, christianamque pietatem summis viribus labefactante, quatuor historiarum libros composuit. Eorum primum, quo de moribus Ibernorum agit, || evertere, mihi in praesentia animo est. Quod (309r) (auspice Deo) cum fecero, quanta fides haberi debeat, tribus reliquis, quibus res ab Anglis in Ibernia gestas refert, liquebit: maxime cum ipse pleraque ex profligato nugatore Gyraldo mutuatus sit, et semper Anglis aduleatur, egoque alibi historiae veritatem breviter perstrinxerim. A primo libro ne longe digrediamur, in eo Stanihurstus Gyraldum imitatus, et nihil pensi habens, dum Anglorum gratiam aucupetur, Iernosque probris insectetur, anilis fabulator, stolidusque conviciator evasit, ut suis locis plenius apparebit. Quamobrem a libri de tuenda Ibernia Anglice compositi authore (sive is Caecillius, sive alius sit) *a blunt conceited fellow*, i.e. hebetis iudicii hominem vacatum, et stultum librum in Catholico Lusitaniae regno Sacrae Inquisitionis iussu ignibus traditum fuisse, non miror. Hic id admonere sufficit, Baronem, cui librum dicavit, illius fratrem non fuisse. Quibus autem causis motus sit, ut eum fratrem vocet, ad prologi finem sic explicat. *Quod autem hos meos labores iam nunc in vulgus pervagatos sub tuo, frater, nomine apparere volui, multae me rationes in eam mentem impulerunt. Primum, quod maiores tui in constituenda, moderandaque nostra republica ad summos honores meritissimo ascenderunt etc. Deinde hoc adiungo in eadem patria, et in eadem patriae particula ambos* (309v)

lib. 3. retal. 2.

in comp.

nos prognatos esse. Suggestum et item sit illud familiaritatem nostram ab ineunte aetate nobiscum crevisse. Propius vero accedit, nuptiali, fraternaue nos esse coniunctione in clarissima Barnevallorum familia copulatos etc. Haec Stanihurstus, qui licet veri sint illi tituli, quibus se baroni fratrem adiudicat, illud tamen ius fraternum foris, atque longe repetere mihi videtur. Nonne hic quadrabit illud ex Persii acumine?

*... An deceat pulmonem rumpere ventis,
Stemmata quod Fusco ramum millesime ducis?*

Retaliatio II

Ecclesiasticorum Iberniae defensio.

Nihilominus suum fratrem invocans, Christi episcopos, atque sacerdotes infamare orditur.

in Prologo libri I.

C. I

Stanihursti verba recitantur.

Stanihurstus. *Saepe, et multum, Plunkete frater, praecipuo dolore angi soleo, quod, cum extimi orbis terrarum recessus ad hominum scientiam magis, ac magis quotidie perveniant, sola Ibernia perinde quasi cimмериis tenebris hactenus esset oppilata, in crassa obscuritate ubique pene delitescat etc. Verumenimvero hoc in-*
(310r) *commodum moderatiore animo esset ferendum si non|| despici-*
tissimi plani, qui a teneris unguiculis bellum honestatis studiis indictum habent, Ibernorum dignitati labem in singulos dies aspergerent. Sunt enim, (quod ipsum est miserabile) in nostra patria quam minime pauci, et inepti nebulones, terrae filii, nec ingenuis parentibus orti, nec optimarum artium studiis exculti, nec urbanitatis blandimentis perpoliti; qui, tametsi in nulla re fortassis alia aetatem contriverunt, quam, ut, tamquam pullarii, gallinae ova in materno aviario numerare discant, Romam tamen intempestivi advolant, ibique in hoc unum omnem curam, atque operam conferunt, ut cum pontificia dignitate domum redeant. Quibus autem viis huiusmodi candidati aditum ad hoc honoris fastigium patefaciant, altius videtur repetendum. Hic igitur noster Cornelius simul illius animus ambitionis aestu tumet ex patrio nidulo comatus; ac braccatus; sed vix commode calceatus in remotas nationes evolat. Et licet nullum argenti scrupulum,

cum se in viam dat, pro viatico habeat, tamen se satis pecuniosum fore auguratur. Cum enim ei natura pedes, et vocem dederit, pedibus iter, quod suscipit, conficiet; voce, quam in quaestum | (310v) conferre statutum habet, ex diuturna mendicitate cito merget. Qualis enim cumque viator ei obuius erit, eum nisi pari paupertate afflicteretur, ad liberalitatem importunissimis precibus flectet. Se nimirum ab extremis Iberniae oris huc advenisse, a nefariis latronibus omni argento spoliatum, Romam religionis ergo cogitare; non posse ad cauponam, propterea, quod sine nummis sit, divertere; sibi igitur necesse esse sub dio absque cibariis pernoctare, nisi vir aliquis ad christianam pietatem insignis illius egestatem in animum inducat sustentare. Haec vero tam lamentabili, ululantique voce profert, ut nemo homo ad largiendum adeo possit restrictus esse, qui ad supplicem male vestiti peregrini petitionem obdurescat. Cum igitur ad hunc modum os perficarit, atque viatici lacunam, supra quam quisque opinari potest, explerit (sunt enim Itali in egentes religiosa stipe cumulatissime liberales) tandem ad urbem bene nummatus accedit, et in tabernam aliquam, quae Graeco, aut Falerno vino abundat, se coniicit. Posteaquam ibi triduum, aut quatrimum una cum circumforaneis gentis suae combibonibus est comessatus, consilia cum convivis sociat. Isti vero bene poti de || Cornelii adventu magna disquisitione (311r) inter se commentantur, quae ratio ei sit ineunda, ut domum, quasi honorarius mystagogus quam celerrime reveniat. Nullus honor praeter pontificis capacem hominis mentem implere poterit. Huiusce modi vero importunae petitiones ita quotidie increbescunt, ut iam nunc apud Romanos in proverbii consuetudinem veniat, quoties in mendiculum aliquem Ibernium incidunt, perfacetam hanc ei quaestiunculam ponere: Domine visne episcopari? Hic fortasse vir aliquis christiana quadam animi mollitia, ac lenitate praeditus non ita facile adduci poterit, ut de hisce hominibus difficillime sentiat: contraque sibi persuadebit eorum ambitionem improbandam, doctrinam vero collaudandam, qui, nisi essent omni litterarum genere affluenter instructi, nunquam se tantis honoribus decorari, flagitarent. Bona, et charitatis plena cogitatio. Habeat quidem cordatus noster Cornelius, in quo gloriari possit, atque etiam, in quo veteres sanctos pontifices, qui heroicis temporibus floruerunt (quales erant Athanasius, Chrysostomus, | (311v) Ambrosius, Augustinus, Martinus, et Gregorius) superare videatur. Quamquam enim illi litteratissimi patres in sacra scriptura admirabiles progressus habuerunt; infinitis, tum legendo, tum scribendo labores exanilarunt: curis, et vigiliis callum obduxerunt;

non tamen singulas tantorum studiorum sententias, ut hic nostras memoriter poterant recitare. Quid ais? Totamne amabo, ut alia omittam, sacram litteraturam? Qui potest? Etiamne vetus instrumentum? Magnum imo vero incredibile opus, Evangelion aliquod integrum? Audio. Epistolas vero Pauli? Quam vellem numerare eas posset. Unam tandem? Nihil profecto minus, Jacobi, Petri, vel Judae litteras? Utinam. Non Apocalypsim? Risum moves. Quid ergo? Dic, oro te, celerius. Ain' tandem? Igitur ausculta. Qui episcopatum desiderat, bonum opus desiderat. Utrum hoc Petrus vel Paulus scripserit, viderint Theologi. Haec est summa totius doctinae, hoc tantum Latinitatis habet, hanc sententiam mente saepius agitare, crebris sermonibus usurpare solet etc. Apage, sis, impudentissime furcifer. Non capiunt
 (312r) *pectoris tui angustiae. || qualem provinciam deposcas, quantum oneris tibi imponas. Etc. Quocirca, ut exterarum gentes intelligant, sordidam hanc montivagi servitii peregrinationem illis molestam et putidam videri, qui in republica nostra dignitate valent non abs re duxi, erraticos, ac effuse petulantes hosce prodromos dentata cartia exagitare.*

C. II

Stanihursti verba confutantur.

Ecclesiasticorum Iberniae laus.

Philippus. Quousque tandem ore procacissimo nervos totius tui Stanihurste corporis intendes? Quem ad limitem audacia tua effraenata sese iactabit? Quandiu sacris pontificibus petulantissime maledices? Quando turpissimam linguam compescendo, longe ineptissima verba quam inconsultissime effutiendi facies finem? An non unquam Anglam commutationem vomendo, fatigaberis? Quid tam vane vociferaris? Quid inaniter latras? Quid blateras? Quid tantas nugae cumulas?

Quid scloppo tumidas intendis rumpere buccas?

Persius

Quid inops mentis baccharis? Quid insanis? Quid furis?

Iste tuus cedat furor, et rabida ora quiescant. Me quoque loqui sine. Velis, nolis, loquar, sacerdotes defendam, licet
 (312v) in praesentia eo minus mea defensione sit illis opus, | quo magis illos ab omni malevolorum calumnia prohibui, Gyraldum refellens. Praeterea, sicuti fusissime probavimus, eorum eruditionem, sapientiam, sanctitatem, nominis christiani propagandi studium,

atque foelicitatem superiorum saeculorum scriptores celebrarunt. Aetate nostra florentes Paulus V, Pontifex optimus maximus summo, honorificentissimo, gloriosissimo elogio ornat, ab Ibernis ecclesiae quondam nascentis exemplum nunc renovari docendo. Quae gloria cum nostratibus saecularibus concedatur, ecclesiasticis nullomodo potest negari. Huc accedit, quod eos sua merita plurima, et maxima in Christi ecclesiam collata satis abunde commendant: tot labores, quot pro Christiana lege exantlant, praedicant: tantum sanguinis, quantum pro evangelica pietate tuenda effundunt, laudibus effert. Est igitur ecclesiasticorum nostratium acta causa.

C. III

Dubhlinnensium Laus.

Nihilominus pauca, quibus Stanihursti petulantia foedior appareat, dicam. Principio istum nebulonem, istum ecclesiasticae laudis || obtrectatorem, istum sacrorum pontificum, atque sacerdotum conviciatorem Dubhlinnensem vocari dolendum (313r) est. Dolendum est, talem patriam a tam indigno filio nota inuri. Iste enim omnium Dubhlinnensium, et etiam Ibernorum (si Dubhlinnensis, vel Ibernus dici debet) primus, immo et unus (quod ego sciam) episcoporum sanctum, et inviolabile nomen invasit. Quod tamen Dubhlinnensibus, et Ibernis omnibus eo minus probrosum esse debet, quod iste eos de nefario libro componendo et edendo non consulerit. Accedit, quod ipsi Dubhlinnenses (ut caeteros Iernos, quorum pietatem istius temerarius conatus non potest obscurare silentio transeam) Catholicorum patroni, defensoresque sint: et ipsa Dubhlinna probatos sacerdotes gignat. Denique quamvis iste Dubhlinnae fuerit natus, tamen genere, moribus, et educatione fuit Anglus. Igitur non Dubhlinnensibus, sed Anglis adiudicandus est: maxime cum ipse non Ibernus, sed Anglus haberi voluerit, cum in toto hoc libro, tum praesente loco Anglorum, non Ibernorum morem imitando. Quippe tam gentile Anglis est, sacerdotes excidio, et ruinis dare; quam Ibernis defendere, atque tutari: cuius rei plurima exempla hoc, et alio opere a me relata sunt.

C. IV.

Stanihursti dicta cum Elizabethae verbis conferuntur.

Quin et Angli minime contenti, eos proscribere, interficere,

(313v) lancinare, eorum | quoque famem, et honorem solent probris contumeliisque lacerare. Cuius rei omnia argumenta, ut taediosum esset, coacervare; ita e re erit, pauca verba ex Elizabetha Angla Stanihursti regina describere. Haec in Edicto, quod anno 1591 promulgatum ab Andrea Philopatro latissime confutatur, de Summo Pontifice, et Philippo Secundo Hispaniarum rege loquens, in sacerdotes etiam invehitur his verbis. *Praeterea cum sciamus, regem hunc pro istis movendis ex occasione potestatis Papae sui peculiaris, quem sibi subjectum, ac a cinctu suo pendentem habet, practicasse cum quibusdam praecipuis seditionum capitibus regni nostri ingratis subditis (licet obscuris admodum natalibus) ut magnis laboribus, ac regis sumptibus multitudinem quandam colligant dissolutorum adolescentium, qui partim ob victus inopiam, partim ob crimina a se commissa facti sunt fugitivi, rebelles, ac proditores patriae: cumque pro his alendis, ac sustentandis receptacula quaedam partim Romae, partim in Hispania, aliisque in locis seminariorum nomine erecta sint, in quibus instituuntur: et cum satis edocti in scholasticis quibusdam seditionibus videntur, tum inde clam in dominia nostra remittuntur etc.* Haec Elizabethae in sacerdotes verba ex haeretico animo proficisci, omnibus iure censentur. Illa quidem obscurorum natalium, et inopiae nomine: tum

(314r) fugae, || rebellionis, prodicionis crimine sacerdotes accusat Stanihurstus eosdem terrae filios, nec ingenuis parentibus ortos appellat: tum paupertatis, mendicitatis, inscitiae notat: tum impudentissimos furciferos, et montivaga servitia vocat. Itaque haeretica regina, et stolidissimus scriptor sacerdotes Dei conviciis proscindendo fere consentiunt, nisi, quod iste male-dicentia longe impudentior, et procacior est, et ipsis episcopis aperte, et palam maledicit; cum tamen regina sacris nominibus pepercerit, quamvis verborum fuco usa, in sacros viros excanderit. Crede mihi Stanihurste, quod Iberos episcopos, atque sacerdotes insolente rabie lacessiveris, non eos sceleris convicisti; sed impudentiam tuam patefecisti, Anglumque ingenium aperuisti. Quod vero in illos praecipuum gentis nostrae decus, et ornamentum Ibernicae dignitatis labefactatae culpam avertas, dementia omnium opinione maior est. Nisi enim eorum cura, vigilantia, doctrina, sanctitas obstitisset, in Ibernia nonne christiana religio esset oblitterata? Nonne Dei cultus divorumque veneratio esset abolita? Nonne Ibernorum animae tuis Anglis ministroclericis haeticis, animicidis praedae essent?

C. V

Ecclesiasticorum Iberniae nobilitas

Haec ita cum sint, minus miror, quod eos terrae filios, nec ingenuis parentibus | ortos nomines. Caeterum num eorum (314v) natalibus tuum genus audeas anteferre? scire, velim. Quis (obsecro) tu, qui Ibernorum pontificum nobilitatem tam audacter (ne dicam impudenter) obscuras, es? Scilicet es fumosis maiorum imaginibus, et natalium antiquitate generosior Codro.

Scilicet es princeps in Ibernis maximus oris :

Nec fuit Anglia cis notior alter aquis.

Scilicet es genitus superiorum sanguine Divum :

A summoque genus pertrahis usque Jove.

Crede mihi, tenebrio, si ex vetustioribus Dubhlinnae civibus, Catholicis, fidei christianae tenacibus, et non nove profectis ex Anglia, ac irreptitiis, et illi urbi insitis esses, sacros Dei christos tam petulanter loedere, religioni habuisses : praesertim cum vehementer erres. Nullum enim unquam (quod ego sciam) Ibernia genuit sacerdotem servi, vel libertini filium : nullum sacerdotem non ingenuis, et liberis parentibus ortum produxit ; nisi fortassis Iernos omnes eo servos appelles, quod ab Anglis haeretica servitute premuntur, quemadmodum a Turcis, atque Persis aliae gentes christianae tenentur, quamvis Iberni longe feriore, barbariore, et inhumaniore tyrannide, propterea, quod Evangelicam veritatem candide colunt, excruciantur. Insuper a christianae lucis exordio Ibernorum regum, principum, comitum, vicecomitum, baronum, nobilium, equitum, civium, et optimorum quorumque filii, nepotes, fratres, || patruelles, (315r) cognati, agnati, consanguinei ecclesiastica instituta professi sunt : quemadmodum ex his, quae contra Gyraldum disputavi, licet colligi. Sed et plebeiorum (fateor) hominum filii sacerdotalibus sacris apud nos initiantur : quippe quos neque ab ecclesiastico ordine neque a coelitu coetu reiiciendos Christus optimus maximus censuit. Hi tamen plebeio sanguine sati sacerdotes non servorum, non libertinorum, non Judaeorum, non Mahometanorum, non Ethnicorum, non haeticorum ; sed liberorum, ingenuorum, Catholicorum, honestorum, proborum parentum filii sunt : et, sicut nobiles generis sui nobilitatem eruditione, sapientia, pietate, sanctitate, effuso pro Dei lege sanguine decorant ; ita paribus meritis plebeium sanguinem nobilitant. Igitur hi plebeiis maioribus nati sacerdotes, qui

propria virtute suo generi claritatem afferunt, multo nobiliores, multo generosiores sunt; quam Angliae principes haeretici, scelerosi, nefarii, claris maioribus indigni.

... quis enim generosum dixerit hunc, qui
Indignus genere a praeclaro nomine tantum
Insignis.

Juven.

Horum sacerdotum nobilitas propriis, et tam sanctis, heroicisque factis comparata multo illustrior, multo gloriosior est ea, quam a maioribus fortasse derivatam Angli principes
(315v) haeretici, | et haeresiarchae propriis vitiis, sceleribusque foedant.

Tota licet veteres exornent undique ceræ
Atria, nobilitas sola est, atque unica virtus.

C. VI

Stanihursti vanitas. Angli cur dicuntur caudati?

Hinc insomnium suum caecum Stanihurstus peragit: qui tam prolixa, et inani stultiloquentia Cornelium modo stipes petentem, modo in caupona delitescentem: tum ad episcopatus culmen adspirantem (chymaeram, et hippocentaurum) fingit, nihil denique praeter asini mortes, et cyparissi fructus adferens. Toto etiam in similibus deliramentis versato Iberni pedissequi, et calones, (hanc enim plebem esse vel in florentissimo quoque regno quis mentis compos neget?) quamplurimum debent. Quippe cuius stylo eorum facta illustrantur. Vel cum pecore Anglorum colluvie in ganea libans pocula Bacchi, vel in circulis ministroclericorum Angliae, quibuscum, cum in ea terra magistellus docuit, familiariter usum fuisse, necesse est, hanc fabulam commentus mihi videtur. Quam insulsa, et inepta, nedum incredibilis ea est! Duo nostrates episcopi, alter Killaloe, alter Duni, et Conerethae nomine Cornelii, quorum memini, eo scribente floruerunt, ambo seraphicae religionis alumni.
(316r) Ille multa laude digna || gerens, Giraldinorum Momoniorum bello interfuit, hic inclyto martyrio sanctam vitam honestavit. In utrumlibet conviciator invehatur, mentitur. Killaloensis pontifex (ut audiui) cum Stanihursti librum legisset in margine conviciis nonnullis hanc annotationem affixit: *Mentitur caudatus Anglus*. Sed cur Angli caudati dicuntur? An, quia verum sit, quod fertur, in quadam Angliae regione ob imprecationem viri sancti caudatos homines nasci?

C. VII

Anglorum avaritia, tyrannisque : sacerdotum honestas, atque doctrina.

Hoc, quod nostra nihil interest, utcumque sit, ad institutum redeamus, iam mendicitatis notam a nostris sacerdotibus propulsuri. Quam Stanihurstus Angliae regum avaritiae, tyrannidi, sacrilegio, impietati, barbariei acceptam referret, si tot archiepiscopatus, episcopatus, abbatias, si tot monasteria, templa, si tot amplas, et opulentas possessiones, si loca totius fere Iberniae pulcherrima, et amoenissima, quae Iberni reges, principes, populus ecclesiasticis larga, piaque manu impertiverunt, eisdem haec omnia ab Anglis tyrannis adempta, animo libero a perturbationibus, sedatoque reputasset. In hac ecclesiarum expilatione, qui | fieri potest, ut ecclesiastici nostri (316v) locupletes sint? Imo, quod divites non sint, illis summae laudi ducendum est, cum Iberniae ditissimos ecclesiasticos census haeretici Angli tantum impiis suis animicidis ministroclericis, qui regii pontificatus maximi nefarium iusiurandum iurent, attribuent. Nostros autem sacerdotes infra dignitatem mendicare, stipemve quaerere, est insigne mendacium. Sanctissime deiurare possem, nullum unquam sacerdotem Ibernum ostiatim, sive vcatid miseramina petentem, a me visum esse. Quinimo hac in re miram, atque raram esse eorum honestatem, et verecundiam. Hoc vero divinae providentiae, beneficentiaeque debet acceptum referri, quod quamvis sint ecclesiasticis bonis spoliati, semper tamen illis honestus, atque mundus victus suppetat, et in Iberniam ab Ibernis large redditus, et peregre in seminariis magna parte suppeditatus, et multis ex suis, parentumve bonis collectus, vel alia laudabili industria comparatus sicut aliis in locis docui.

Hoc etsi tu Stanihurste iniquo animo pateris, nihil tamen impatientius fers, quam, quod Romam adeuntes, ecclesiasticam praefecturam a Summo Pontifice impetrent. Haec est tuae querelae summa. Hic invidia tabescis, hic moerore conficeris, hic dolore cruciaris, dirumperis. Scilicet es tu vir summe pius, sacrae religionis || studiosissimus. Scilicet ecclesiasticam (317r) iurisdictionem rite benemeritis demandari cupis. Dic mihi (obsecro) dic sodes, a quo alio, quam a Romano Pontifice Christi Vicario vis, ut episcopi creentur? A quo potius, quam a Romano Pontifice vis, ut ecclesiastica praefectura obtineatur?

An ab Anglopapa tuo adultero, Henrico Octavo? An ab Anglopapa tuo foemineo Elizabetha? An ab Anglopapa tuo Jacobo? Quos vero praesules Romanus Pontifex capessendis provinciis idoneos iudicat, an tu eos ineptos censes? Putesne Christi vicarium ecclesiarum administrationem, et animarum curam insciis, ignaris, indoctisque decreturum? Putasne Christi vicarium indignos praefecturum episcopatibus Iberniae ubi summa ecclesiasticorum pastorum vigilantia, sapientia, sanctitate cum Anglis tuis lupis quotidie contenditur? Stulte tu harum rerum censuram tibi arrogas?

Quoniam huc stultitiae, et insaniae processisti quod inscitiam, et optimarum artium ignorationem nostris sacerdotibus obiicias, minus miror: cum ipse neque vetera tenaci memoria recolas, neque praesentia sedata mente intuearis. Saeculis illis priscis, postquam maiores nostri, Divo Patritio praeceptore, christianam | pietatem amplexi sunt, Ibernia non modo insula sanctorum ob confertissimos divorum exercitus, quos aluit, dici meruit; sed et divinarum, humanarumque litterarum clarissimum domicilium extitit: quod cum alienigenas sanctis et ingenuis praeceptis, et institutis informandos excipiebat, tum foras ad evangelicam veritatem evulgandam, sacrasque disciplinas tradendas pontifices, monachos, doctoresque mittebat. Hac vero tempestate nostrorum sacerdotum opera, et virtute catholica fides et in Ibernia conservatur, et in Albionem, Angliamque restituitur: Quamobrem meritis in rem christianam qui hoc saeculo florent, ne antiquis quidem illis civibus suis inferiores videntur, ut omnia iam latissime probavi.

C. VIII

In Anglorum crudelitatem et impietatem invectio.

Et hos tamen Angli proscindere conviciis audetis? Nonne contenti estis, Iberos praesules, religiosos sacerdotes ferro lacerasse, nisi etiam mortuos et extinctos probriis laceretis? Nonne contenti estis, ecclesiasticorum sacras fauces sacrilegis laqueis strangulasse, || nisi eorum etiam famam suffocetis? Nonne contenti estis hominum venerabilium corpora partim crudelibus cultris laniasse, partim comburendo, in cinerem vertisse, nisi eorum etiam honorem dentibus mordeatis? Quid

obsecro? Quid sanctorum virorum animas, quae a vobis corporis consortio truculenter et impie eiectae, sed iam divinae naturae beante claritate recreatae vestri morsus veneno nihil loeduntur, contumeliis afficitis? Quid potest vobis tanta tyrannis prodesse?

Quid iuvat extinctos ferrum dimittere in artus?

Non habet in Divis iam nova plaga locum.

Desinite: Desinite maledici, inviolabiles umbras calumniis insectari. Quin etiam desinite carnifices, servorum Dei corpora tot poenis cruciare. Desinite tortores, ecclesiasticos patibulo suspendere. Desinite lanii, sanctorum membra tam ferina barbarie lancinare. Cessate vultures, iacentia martyrum cadavera uncis unguibus exinanire, exenterare, eviscerare. Cessate inhumani, tot facere succidias humanas. Ponite sacerdotum macellarii, lanionias mensas, carnariasque machaeras. Discite Athei, discite Deum esse. Discite, Deum servorum suorum offensiones, iniurias, cruciamenta, mortem ulturum. Discite haeretici, orcum esse, ubi eo maiora vos supplicia manent, quo maioribus poenis catholicos vexatis. Discite, haeresim, tyrannidemque vestram neque stabilem, neque diuturnam fore. Discite, vestram victoriam, loetitiam, vitam, fragilem, fluxam, | (318v) caducam, brevem, momentaneam esse. Discite et haeticorum supplicia, et martyrum praemia aeterna esse. Discite denique Dei legem, christianam pietatem, Catholicam, Apostolicam, Romanam fidem victuram. Angli, si Stanihurstus vester, adolescens, petulans, delirans, stultus haec scribens, episcopos rodens vobis placuit; idem etiam in Catholica regna veniens, senior, prudentior, sacerdotalibus sacris initiatus, vestra nefaria deliria damnans vobis placeat. Eius adolescentiae, stultitiaeque alia dicta ego refellam.

Retaliatio III

Noviores Iberni contra Stanihurstum defensi.

Haec vero Stanihurstus in libri primi prologo in sacerdotes vomuit. In toto libro quae deliravit sectari, foret longissimum. Quamobrem capita nonnulla, quibus Ibernorum dignitatem labefacere molitus est, refellere, fert animus. Eam Iberniae particulam (sic ipse iam vocavit) in qua natus est, ita praedicat.

C. I

Stanihursti verba recitantur.

(319r) Stanihurstus. Quare observare diligenter oportebit, Iberniam in duas partes distributam esse, in Anglicam, et Ibernicam: || hanc germani, et genuini Iberni; illam Anglorum progenies incolit: eaque portio plebeio sermone Anglica provincia nominatur, quod sit Anglorum territorii, quasi palis, et septis circumfusa. Etenim posteaquam homines Britannici Dermicium exactum regem, Ibernis hostibus armis, castrisque oppressis, in patriam, atque adeo in regnum restituerunt (quibus de rebus agemus tum, cum ad secundum librum pervenerimus) Britannici victores sedem stabilem, et domicilia certa in lectis Iberniae locis habuerunt. Deinde cum inter se, et domitos Iberos quaedam, quasi insulae divortia fecissent; tum illam partem, in qua coloniam collocarunt, Anglicam provinciam appellaverunt. Etsi vero primis annis longe, lateque patuit, tamen temporis longinquitate coepit in exiguos quosdam fines constitui; partim posterorum socordia, qui dum in bonis, velut firmi possessores haerere non contenderunt, Ibernicos longius serpere ignaviter passi sunt; partim vero, quod Britannici accolae, quibuscum vicinitas Ibernis erat, eorum moribus obliiti, a pristina maiorum urbanitate, tamquam Circaeο poculo pedetentim degenerarint. Maior Lageniae, et Mediae pars, ac ea (319v) Ultoniae portio, quae | Uirilia dicitur, in Anglica provincia continetur. Sed praecipua Lageniae particula, quae Fingallia vocatur, Dublinio ad Aquilonalem plagam finitima primas tenet, secundas Media. Fingalliae enim, et Mediae agricolae rem rusticam laboriosissime colunt. Eaque agrorum cultio, et satio ad multorum fructum redundat. Utraque colonia Iberniae horreum merito nominatur. Nam caeteris insulae oris frumentum quotannis suppeditat. Tametsi Momoniae, et reliquarum provinciarum agri, in quibus aratores solum stercoreant, et sementem faciunt, frugibus affatim obserantur. Glebam sane habet Iberniam cum natura frugiferam, tum industria, culturaque feraciorem. Qui in Anglica provincia habitant ab Ibernis victu, cultu, sermone differunt. Nam a pristinis Anglorum moribus ne transversum quidem unguem discedunt. Anglice item naturaliter loquuntur. Nullo alio quotidiano sermone animi sensa exprimunt. Quamvis vero a nova hac, et nimis peregrina magniloquentia ex gentium exterarum linguis furacissime collecta longius absunt; tamen incorruptam Anglicae linguae vetustatem servant, illam nimirum,

quam Chaucerus vetus, ac nobilis poeta, et Anglorum sine dubio Homerus, in suis scriptis usurpavit: qui ita Anglice dixit, || ut (320r) non ipsam Angliam magis crederes, esse Anglicam. Nihil in illius libris lectori occurreret, quod sputatilicam (hoc enim verbum iam olim, nec sine causa ille Romanus risit) novitatem redoleat: ex alienis linguis verba non mutuatur, quemadmodum solent aetate nostra illi verborum opifices, qui Anglice vel tum maxime colloqui se putant, cum etiam minime Anglice dicant. Sed, ut ad nostros provinciales Anglos revertamur, illi sane simplici quadam voce, non curioso oris pressu verba faciunt. Foeminae non admodum delicate loquuntur. Rustici satis vaste, ac hiulce, (quod ipsum in aliis regionibus fit) sermocinantur. Cum itaque ultima haec Iberniae portio a transmarinis hominibus minus sit percepta, et cognita, magno quidem opere mirari solent, quoties cum Ibero aliquo in sermonem se dant, qui se Ibernice nescire confitetur. Verum si in ipsa insula essent, complures edentulos senes in Anglica provincia conspicerent, qui vix unum, aut alterum verbum Ibernice loqui, nedum intelligere possunt. Atque ego quidem (subringantur alii licet, quantum lubet) eorum in ea lingua inscitiam valde probo. Cur enim patriam locutionem, quam a natura hauserunt, respuerent, et ad aliam illis hactenus minime | assuefactam de repente transvolarent? Idem ipse locus (320v) a me olim erat tractatus in Iberniae descriptione, quam dictione vernacula edidi. Ubi disputatio dedit sermonem invidis, me laudes Ibernici sermonis minuisse. Sed in falsa hac criminatione suam produnt malevolentiam, non redargunt meam. Nec enim ego tum oratione mea suscepi linguam, cuius essem ignarus, et insolens minus considerate vituperando, adfligere: imo contra gravissimorum hominum autoritas fidem mihi iam dudum fecit, eam verborum gravitate, dictionum concinnitate, atque dicacitate quadam acutula redundare, denique cum Haebraica lingua communi conglutinationis vinculo contineri. Sed hoc id temporis docere argumentis institui, nostrae republicae minime conducere. Ibernicum sermonem nimis tritum, et pervagatum habere, quem maiores nostri, tamquam scopulos declinarunt. Nec in re minime obscura rationes proferre maxime apertas opus erit. Hoc unum libenter scitarer, et aveo audire, quid isti boni viri ad hoc reperiant: quam ob causam Anglica locutio in Ibernicis territoriis despiciatui ducatur? Quos Ibernicos dynastas proferre poteris Anglicae colloquutionis societate nobiscum coniunctos? Imo nolunt mentum Anglice loquendo, ut ipsi iocantur, intorquere. Atqui hoc loco festivum illud Oreli responsum (est autem is inter Ibernicos clarus,

(321r) *et nobilis) praeterire nolo. Hic cum haberet infantem filium quatuor annos natum, qui balbus, seu || potius mutus erat, cumque alumni altrix parentum huius haesitantiae admoneret, dixisse fertur: a nobis igitur ad Anglicam provinciam amandetur, et ibi discat Anglice loqui. Existimavit nimirum homo ridiculus, nihil aliud esse Anglice dicere, nisi vel prorsus obmutescere, vel mutila, et hiantia verba rustice, atque incondite balbutire. Sed ut inceptum opus persequamur, hi, quos iam in manibus habemus, Anglo-Iberni adeo sunt ab antiquis istis Ibernicis dissociati, ut colonorum omnium ultimus, qui in Anglica provincia habitat, filiam vel nobilissimo Ibernicorum principi in matrimonium non daret. Haec autem domestica connubia inter se ea diuturnitate coniunxerunt, ut unus alterum iam nunc sanguinis communione vel affinitate plerumque tangant. Atque hoc idem in omnibus illis urbibus, et oppidis (de quibus ante scripsi) observatur. Cives et municipales more, institutoque Anglorum vivunt: auctoritate, nutuque Britannicarum legum rempublicam administrant: Anglice etiam ac Ibernice loquuntur propter quotidiana commercia, quae cum vicinis Ibernis habent: suos tantum cives mutua affinitate devinciunt, et Iberos procos vehementissima animi contentione repudiant. At de Anglicae provinciae habitatoribus satis explicatum arbitror.*

C. II

Stanihursti speculatio caeca.

(321v) En habes (Candide Lector) Stanihursti verba fideliter repetita, habes expletum | numerum omnium laudum, quibus hic cives suos, provinciales suos, colonos (sic enim vocat) suos praedicat. Verumenim vero stolidus, lolio victitans, non modo Lemis Saturniis; sed etiam cucurbitis, et ollis lippiens, ac Hypsea, Tiresia, talpaque caecior domesticum thesaurum calumniatur, propria vineta caedit: suos cives, provincialesque dum laudibus efferre, sibi videtur, traducit, criminatur, ridendos, atque damnandos orbi terrarum exponit. Quamobrem ego illos a calumniis prohibere conabor.

C. III

Anglo-Ibernorum nomen a Stanihursto inventum oblitteretur: eorundem religio.

Principio Anglicam provinciam, Anglo-Iberos, et Anglos vocat: et primus Latinorum scriptorum (quod ego sciam)

haec illis nomina invenit. Ego quoque (meum peccatum fateor) Anglicam provinciam, et Anglo-Ibernos; non tamen Anglos dixi. Mecum tamen docti viri de novis, atque commentitiis his vocabulis expostularunt: quibus ego culpam in Stanihursti inventionem averti. Quamobrem me crimine vacare censeo quia, cum has voces ab eo mutuatus sum, tum ipsos cives meos eis titulis gloriari, aut certe non laedi existimavi, quod eos ante me de iniuriae authore questos fuisse non compereram. Caeterum non inficior hos cives meos Ibernos, et etiam Ibernos Romanos habendos, et nuncupandos esse, modo communi studio, communi pietate, communi magnanimitate christianae pietatis retinendae, Catholicae, Apostolicae, Romanae veritatis colendae, Anglicae novitatis, haeresis, || barbariei respuendae, cum alteris posthac (322r) conscentiant. Quod ita cum sit, quam iniuriam maiorem, et atrociorem potuit Stanihurstus excogitare, quam quod Iberniae Catholicam regionem Anglicam, et Catholicos Anglo-Ibernos et Anglos primus appellavit? Ut enim iam latissime probatum est, si paucos sacerdotes, atque seminaristas, et vel exules, vel occultos saeculares excipias, hodie nomen Angli quid, nisi Lutheranum sonat? Quid praeterquam Calvinianum significat? Quid aliud quam Familistam spurcum, Puritanum impurum, Sacramentarium execrandum, Atheum impium, vel alicuius nefarii dogmatis sectatorem sibi vult? Angli quid sunt apud Hispanos, et Italos, nisi haeretici? Angli quid sunt apud Gallos nisi Hugonotae? Angli quid sunt apud Ibernos, nisi Antichristiani? Angli quid sunt apud omnes de divina Christi lege bene sentientes, nisi deliri, furiosi, barbari? Angli quid sunt apud se ipsos haereticos, nisi Protestantes, idest scelerosarum, turpium, foedarum, mortiferarum, Tartarearumque sectarum professores? Ergo vel iniuriosissime, et contumeliosissime, vel amentissime Stanihurstus Ibernis, de quibus loquimur, Anglicae provinciae, et Anglorum nomen primus indidit.

Sed et eosdem Anglo-Ibernos non apte | primus vocavit. (322v) *Anglo-Ibernum* vox mihi summopere displicet: Anglo-Ibernum verbum civibus meis non convenit: Anglo-Ibernum nomen Ibernis non sedet. Namque si Angelus nihil est, nisi vel Lutheranus, vel Calvinianus, vel Puritanus, vel Atheus etc. Anglo-Ibernus quid aliud, quam Lutherano-Ibernus, vel Calviniano-Ibernus, vel Puritano-Ibernus, vel Atheo-Ibernus etc. ab exteris potest iudicare? Apage, nefas. Profecto Stanihurste nidum, quem maxime ornare voluisti, maxime foedasti. Quamobrem

faceSSat nomen Anglo-Ibernum : faceSSat nomen biforme :
faceSSat nomen, cuius partes

Non bene conveniunt, nec in una sede morantur.

Quomodo Stanihurste ex Anglo, et Ibero vis unum hominem componere? Quomodo ex haeretico et Catholico unum constituere? Utra pars Angla, an Iberna erit caput? Utra erit cervix? Haec compositio, vel potius hoc commentum nihil est, nisi (sicut ait Horatius)

*Humano capiti cervicem pictor equinam
Jungere, si velit, et varias inducere plumas,
Undique collatis membris, ut turpiter atrum
Desinat in piscem mulier formosa superne.*

Igitur oblitteretur bifrons, monstrosumque nomen cuius :

Prima leo, postrema draco, media ipsa chimaera :

absit ab Ibernis omne vocabulum, quod Anglorum haereses sapere, vel olere videatur. Stanihursti fictitia vocabula Anglicae provinciae, Anglorum, Anglo-Ibernorum ab Ibernis absint, ab
(323r) Ibernia relegentur, et procul || deportentur.

In montem, tumidasve frementis in aequoris undas.

Ego imposterum, ne in meis scriptis Iberni his nominibus dicantur, operam dabo; modo idem ipsi nomen illud non mereantur, magis cum haeticis Anglis, quam cum Catholicis consentiendo. Igitur posthac Iberni patrio nomine nuncupentur. Posthac Iberni dicantur Iberni.

C. IV

Horum Ibernorum nomen, patria, mores, lingua.

Quod si hos ab aliis Ibernis specialiore verbo distinguere, atque discernere cupis, Mithii, qui in Mithia; Lagenii, qui in Lagenia, Ultonii, qui in Ultonia sunt, dicantur. Id enim summo iure feceris. Namque magnam Mithiae regionem cum exigua Lageniae particula, sed minore Ultoniae angulo, atque adeo undecimam, duodecimamve Iberniae partem incolunt. Ea regio quamvis sit gleba satis uberi, tamen non video cur Iberniae horreum Stanihursto vocetur, cum caeteris Iberniae regionibus frumentum non suppeditet: quippe quae usque adeo sunt fertiles, ut peregre etiam triticum, et alia frumenta mittant. Eam quidem sui habitatores, et incolae diligenter colunt, et annos multos habitant: quae quidem temporis diuturnitas satis esse debet, ut Iberni et habeantur, et appellentur. His

accedit, quod, cum inter eos ex antiquissimis Ibernīs nonnulli vivunt; tum eorum principes, | atque nobiles tam per amicitias (323v) Ibernīs, et vetustissimis, et novioribus miscentur, quam illorum sanguinem per connubia contrahunt. Stanihurstum quidem non puduit scribere colonorum ultimum nobilissimo Ibernicorum principi filiam matrimonio non fuisse collocaturum. Re tamen vera si clarissimus princeps obscurissimi coloni filiam in matronam peteret: si obscurissimus colonus clarissimum principem generum dedignaretur; si utriuslibet consilium aliquis probaret, tres essent meo iudicio insignes dementiae, hebeti Stanihursti ingenio dignissimae. Praeterea quamquam ante haeresim ad Anglorum mores, atque leges hi magis, quam reliqui Iberni veteres, et noviores Pontificiis, Caesareis, vetustissimisque regum Ibernorum legibus rempublicam temperantes, accedebant, tamen hodie eorum pravae, corruptos, tyrannicos haereticos mores, ut malum omen execrantur. Denique hodie non eundem ac Angli, sermonem; sed veterem Anglum Ibernīs verbis mixtum usurpant: et insuper aliqualem plerique Ibernae linguae cognitionem habent, quod de plebe intelligendum est: Namque principes, atque nobilissimi quique Ibernice elegantius et limatius loquuntur. ||

(324r)

C. V

Hos Iberos gravibus causis oportet Ibernicam linguam callere.

Ab Anglica linguae peste cavendum est.

Quod autem Stanihurstus eis, idiomatis Iberni inscitiam, qua ipse laboraverat, suadeat, eius imprudentiae venia danda est. Haud enim desunt causae gravissimae, ob quas eos oporteat, hanc dictionem accuratissime discere. Primum quidem ipsa linguae cum vestustae, et incorruptae, tum sacrae, quippe scriptis haereticis inviolatae, et intemeratae cognitio curiosi animo potest afferre voluptatem magnam, eoque maiorem, quod non solum orationem solutam elegantem, et copiosam; sed etiam ligatae varia, et mirabilia genera habet; maximam vero quia tum Iberniae divorum vitas, regum res domi, et peregre bello, paceque gestas, et plerasque nondum latinis, vel exteris litteris evulgatas, atque leges, et instituta; tum externa plurima; tum expositionibus, et concionibus sacras litteras, interpretationibus iurisprudentiam, et medicas artes illustrat. Quorum operam pulcherrimam scientiam nullomodo poterit assequi,

(324v) atque adeo incredibili animi iucunditate privabitur is Ibernus | qui patrii sermonis agnitionem non fuerit adeptus. Neque vero ob huius linguae agnitionem hi tantum, qui vehemente cognoscendarum rerum studio flagrant, hac delectatione carent; sed etiam negociatores multum iacturae faciant, necesse est, cum caeteris Ibernis, cum quibus negocia agunt, et contrahunt, Scotobritannisque plurimis non nisi Ibernice loquentibus animi sensa exprimere, minus commode valeant. Tum autem ingens detrimentum accipiunt, cum patrii sermonis ignorati culpam capitis poena luunt. Elizabetha regnante cum Angli ab Hispanis hostes iudicati fuissent, Ibernis caduceo donatis in Hispaniam licebat venire. Eo tempore Iberna navis mercatoria Hispanae classi obvia facta rursus incolumis dimittitur una cum vectoribus, et nautis Ibernis praeter unum ex his ipsis Ibernis, qui quod Ibernice loqui ignorabat, pro Anglo Hispani praefecti iussu fuit suspensus secundum usum belli, quod tunc inter Hispanos, et Anglos gerebatur. Hispanus enim sibi non potuit persuadere, Ibernum fuisse, quem Ibernus interpres, quo ipse utebatur, non intellexit; quia praeceps occasio longioris examinis potestatem non faciebat. Cui similis eventus in Iberniae bellis quandoque visus est, in quibus sonus Anglus Ibero mortem intulit, et Ibernus Anglo vitam servavit. Sed

(325r) et id minime praetereundum est, Iberni || sermonis imperitiam nonnunquam iis obiici, qui in transmarina Ibernorum seminaria adscribi cupiunt, quod in suam patriam reversi neque Ibernico populo evangelicam veritatem interpretari, neque eius peccata audire possint: ob idque publico bono ineptiores in collegiis non debeant loca praeripere illis, qui in re christiana progressum magis publicum, maioremque sint facturi. Summa vero ratio est, ut patrium idioma calleant, ne christianas institutiones, ad christianamque pietatem cohortationes, quae eo traduntur, ignorent. Hoc quidem argumentum eo efficacius est, quod ipsa horum locutio Ibernis et Anglis verbis composita adeo sit a cultu abhorrens, ut neque suos characteres proprios habeat, neque alienis scribi soleat, neque, qui eo naturaliter loquuntur, hodiernum Anglum sermonem naturaliter intelligant: quem etiam si penitus intelligerent; abhorrere, et abominari deberent. Quanquam enim nullius linguae notitia sit natura sua damnosa; tamen Angli sermonis intelligentia coniuncta haeresis peste non nullis Ibernis aliquando fuit pestifera, et mortifera: qui si eum sermonem ignorarent, haereses Anglas non cognoscerent. | Iberna vero dictio (sicuti docui) sancta haereses suis

characteribus scribere, suis phrasibus comminisci, semper est dedignata. Igitur ab Ibernis idiomatis Angli notionem penitus tolle; et in eis nullum haeresis foetorem reliqueris. Quin et Angli, ut plurimum, quo plenius Ibernicam linguam cognitam habent, eo facilius a suae gentis haeresi avertuntur. Praeterea si aliqua lingua foret ob naturam suam pravam, corruptamque contemnenda, cur Angla non sperneretur? Quippe quae, ut fucus (pessimum pecus) apum mel (opus elaboratum) devorat, ut lolium, et carduus frumentum vitiat, ita tamquam linguarum morbus, atque pestilentia, aliarum articulata, nitida, venustam pronuntiationem impedit: non nullarum vocalium, consonantiumque vires corrumpit, graciliter, querule, effoeminate, indecoro gingivae, linguaeque motu, distortis labiis a suis profertur, ut iam latius monstravi. Quamobrem, si Orellus, vel alius Ibernus balbutientem filium ad eos, qui Anglice loquebantur, amandari iussit, id non illepide fecit.

C. VI

De Iberniciis pauca dicuntur.

De hac regione satis dictum puto. De caeteris Ibernis nonnihil dicamus. || Qui omnes Ibero sermone naturaliter (326r) utuntur. Sunt quidem nonnulla oppida (ut Manapia, Corcacha, Lomnacha, Galuea, Danguina, et alia) quae quia iam dudum nec in Ibernicorum principum ditione, nec in suorum civium potestate erant; sed regum Angliae praesidiis tenebantur, regia dicuntur. Ea incolae ex vetustiorum, et noviorum Ibernorum progenie sine generis discrimine habitant, qui haereses Anglas oderunt cane peius, et angue: Quamquam Elizabetha regnante magna sacerdotum inopia (sicut et tota Ibernia) laborarunt, hodie insignes, electosque sacerdotes, concionatores, atque praesules habent, pie foveant, suis sumptibus alunt, catholicamque veritatem constanter profitentur: Iberna loquela, quam cum matrum, sive nutricum lacte sugunt, et proferre naturaliter incipiunt, animi sensa explicant: et eius praeterea limatiori, profundiorique scientiae impensius in dies vacant. Verum quidem est in his oppidis negotiatores praeter maternam linguam Ibernicam loqui etiam Anglice; corruptius tamen, nisi ab ineunte aetate Angli sermonis studio vel in Anglia, vel in scholis incumbant. Ex eisdem quoque qui solent importare merces in Hispaniam, Hispanice; in Galliam, Gallice

(326v) verba facere consuescunt. Nam Ibernī sermones externos percipiendi mirabili quadam facilitate praestant. |

Ibernici vero principes, et eorum obaerati Christianae religionis tuendae, ecclesiasticorum (quos optimos atque sapientissimos sacerdotes, praecones divini verbi, et antistites habent) defendendorum laude maxime excellunt: atque fontes, unde sermonis Ibernī elegantia, nitorque derivatur, sunt. Partim quoque veteres ex vetustissimo Hispanorum genere oriuntur; partim noviores ex Hispania, Troia, Italia, Gallia, Belgio, Dania, Noruegia, Anglia vel aliunde originem ducunt. Ambo religione, lingua, moribus institutis, legibusque consentiunt. Noviorum principes sine controversia clarissimi, Giraldini, Burki, Buttleri, Macmorises, Barrii, Rochei, Condone, Bruni, Curtii, Lessii, Purcelli, similesque sunt.

C. VII

Anglorum urbanitas Circaeā.

(327r) Hos veterum Ibernorum moribus oblitos ab Anglorum urbanitate, tamquam circaeō procūlo degenerasse, Stanihurstus ait. Quibus verbis si Anglorum urbanitas (quamvis ea Stanihursti mens non fuerit) Circaeum poculum vocetur, id recte fiet. Circe enim regina veneficiorum peritissima poculis infectis homines in monstra vertisse, traditur. Ita Anglorum urbanitas falsa, fucata, barbara, christianae pietati, Dei cultui, Caelicolarum venerationi inhospita, venenata, praestigiosa, haeretica homines in belluas haeticas || divinae fidei, divinae cognitionis expertes mutat. Sed inter utramque mutationem hoc maxime interest, quod circaeā corporeae effigiei, et externa, Angla vero animi, qui ex candido pulchro, Catholico, in scelerosum, turpem, haeticum transit, atque adeo interna, et impendio damnosior versio est, ut praeclare cecinit Boetius:

*Haec venena potentius
Detrahunt hominem sibi
Dira quae penitus meant,
Nec nocentia corpori
Mentis vulnere saeviunt.*

L. 4. de Consol.
Ph. M. 3.

Igitur novioribus illis claris, atque Catholicis Ibernīs bene vertit, quod a vetustioribus suis civibus antiquam, elegantem, copiosam dictionem, pontificias, Caesareas, Iernas leges sanos, incorruptos, Catholicosque mores mutuati, ab Anglorum rudiore,

lingua, levi, instabili, inconstante consuetudine iam quondam desciverint, ne fortassis ex ea postea venenosam, monstrosam, saevamque haeresis luem attraherent.

C. VIII

Quaestio Anglos torquens, cur ipsi suis moribus et lingua Iberos imbuiere non possint? Solvitur.

Caeterum cum domitae gentes domitricis mores, atque sermonem accipere consuescant, quamobrem non solum vetustissimi Ibernī in Anglorum consuetudinem, linguamque (327v) non transeant: sed potius ipsi etiam, qui vel ex Anglia, vel aliunde sub Anglorum imperio in Iberniam convenerunt, veterum Ibernorum locutioni, rituique se totos dederint? Solent Angli summopere mirari, causasque anxie quaerere. Desinant stupere: cessent tam sollicite quaestionis huius explicationem rimari. Desistant frigida, et futilia responsa cumulare. Cuneus modo proxime petendus est ab utriusque moris, atque sermonis Ibernī Anglique natura. Si victoris mos, atque sermo praestantior est, eo suum victi facilius citiusque mutant. Sin deteriorem, ignobilioremque liquet esse; non modo subiugati, quamvis imperium patiantur, excellentiorem tamen suam consuetudinem, linguamque servare conantur; sed eandem quoque victores saepius imbibunt. Hoc meum responsum dubitanti tum ratio, qua praeceptrice, duceque ab imperfectioribus et ignobilioribus ad perfectiora, nobiliora excellentiora tendimus, confirmat; tum aliarum gentium exempla comprobabunt. Principio Romāni in Hispanos, Gallos, aliasque gentes simul suum et imperium protenderunt; et morem (ut inter Ethnicos) optimum, sermonemque facile principem transtulerunt. Hodie Hispani gentes cum lingua minus cultas, tum religione barbaras non solum suae ditioni longe, lateque subiiciunt; sed etiam suis legibus, suo sermone, christianaque religione erudiunt. Contra Mauri Mahometani Hispania quondam || potiti, quam- (328r) quam Hispanorum arma aliquandiu oppresserunt, tamen neque Christianam veritatem, catholicosque mores ex eorum pectoribus evellere, neque Hispanicam linguam obliterare potuerunt. Quin ex ipsis plurimi Hispanorum morem, sermonemque induerunt: et clarissimi, atque fortissimi nonnulli Christianam pietatem amplexi sunt. Haud absimile contingit hodie Graecis Armeniis, aliisque Christianis gentibus, quae a Turcis, atque

Persis Mahometanis in servitutem redactae, suam tamen religionem linguamque non ponunt. Ante haec Gothi, Vandali, Hunni, aliaeque gentes cum Italiam, Hispaniam, Galliam invasissent, tantum abfuit, ut temporis decursu earum mores, sermonesque (qui praestantiores erant) deleverint, ut eis ipsi potius sese imbuerint. Hoc idem, et Ibernici faciunt. Quamquam enim Ibernia fuit ab Anglis occupata Ibernici tamen antiquiores suam Catholicam religionem, quam a Sede Apostolica acceperunt, suam vetustissimam, ornatissimamque dictionem, suos laudabiles, integros, incorruptos, Catholicos mores inconstantissimis Anglorum institutis anteferebant : et noviores pristinam Anglorum consuetudinem, loquelamque Ibernae impendio nobiliori, (328v) praestantiorique postponunt. Quod consilium ut quique nobilissimi, et opulentissimi sunt ita primi ferè capiunt. Equidem fateor ex vetustissimis etiam Ibernici aliquos Anglorum mores fuisse complexos ; sed oppido quam paucos, qui tamen fidem servarunt.

C. IX

Ibernorum constans religio, linguae veteres differentiae, maior in dies concordia.

Vix enim credi potest, quam pauci ex omni Ibernorum genere, aetate, sexu haeretica Anglorum deliramenta profiteantur, etiam simulate, et perfunctorie. Nam viginti, vel decem, vel fortasse tres Iberos, qui ex animi sententia sectas Anglas probent, in rerum natura esse, non arbitror. Quod divinae miserationi, praesidioque tot sanctissimorum virorum, quot ea insula in coelum misit, refero acceptum. His Stanihursto satis responsum arbitror. Praeterea pauca lectorem moneo. Ab antiquissimis temporibus quatuor sunt Ibernicae linguae differentiae, Momonia, Lagenia, Ultonia, Connachta, quae pronuntiatione potissimum distinguuntur, orthographia, mutua intelligentia consentientes. Momonios longe suavissime, sed minus recte ; contra Ultonios recte quidem, minus tamen suaviter ; Connachtos recte, suaviterque ; Lagenios minus recte, (329r) minusque suaviter loqui, adagium apud Iberos tritum est || Quatuor prolationum proximam Mithii, hi Connachtam, illi Lageniam sapiunt.

Hodie omnes Ibernici lingua, moribus animo magis quam superioribus temporibus, concordant, et in dies magis

conveniunt : ab Anglis incredibili tyrannide oppressi ; tamen haeresi fortissime obstant, Catholicaeque pietati sanctissime consulunt.

Retaliatio IV

Ibernorum comitas, Anglorum barbaries.

Ut ad Stanihurstum redeamus, is illos, quos populares, provinciales, cives habebat, et maxime diligebat, dum studuit summis laudibus efferre, apud exterarum gentes, et omnem posteritatem infamat, nisi nostra defensio obstat, sicuti vidimus. Nunc Ibernicos, quos pessime odit, vituperare aggreditur : quos si ego ipsius argumentis, quae in vituperationem adducit, valde commendandos, atque laudandos esse, et ita ab isto res praepostere, et perverse agi monstravero, nonne Myda, Coroeboque stultior, et Antronius asinus recte iudicabitur ? Ita refert.

C. I

Stanihursti verba.

Stanihurstus. *Reliquum est, ut de Ibernicorum | moribus, (329v) atque consuetudine non nihil exponam. Vehemens quaedam, et pervagata opinio per animos multorum pervadere solet. Ibernicos istos, ad quos iam orationem convertimus, omnem humanitatem abiicere, fusos per densissimas sylvas, ac dispersos vagari, denique ferina quadam immanitate effraenatos vitam horridam, incultamque vivere. Sed qui illos his conviciis infamant a mendacio contra verum perspicue stant. Quamquam enim ab Anglicae provinciae urbanitate, et lautitia utcumque abhorrent, non tamen omni ab humanitate, sicuti fertur, exuti, vitam traducunt. Sed ut homines qui veri cognoscendi cupiditate ardent, inveterato hoc errore levem, decrevi quidem, fretus lectoris facilitate, praecipua quaedam capita tam moderato, temperatoque calamo, quoad eius fieri potest, explicare, ut neque calumniatoris acerbi, neque adulatoris blandi partes suscepisse, cuivis aequo rerum aestimatori ullo modo videar. Nam mei stomachi non est, contumeliarum aculeis in aliquem declamare, neque item dignitatis meae, quantalacumque tandem ea sit, agnosco esse, assentatoriis verborum lenociniis in hominum aures serviliter influere.*

C. II

Stanihurstus subversus.

(330r) Philippus. Ab Aristotele sumptum ferunt proverbium vetus, *ipsam iustitiam esse exiguum rem*. Quo significatur iustitiam defensorum praesidio nudam, et si non apud Deum, at || apud homines saepe numero parvam, debilem, infirmam esse: et ita frequenter rumorem scientia, falsitatem veritate, mendacium re ipsa plus valere: atque adeo iustos iniqui accusationibus damnari, nisi suam causam, innocentiam, iustitiamque tueantur: et adversariorum criminationes, imposturas, fraudes refellant. Id quidem quam vere, sciteque dictum sit, cum alii plurimi fatentur, tum Ibernii pene universi testamur: qui tanta originis vetustate, tanta generis nobilitate, tantis rebus gestis, tanta sapientia, tanta divinae religionis constantia, tanta sanctitate, tanto pro Christi Domini lege fuso cruore, tam invictis martyribus, tam innumeris divis, tot, tantis, tam praeclaris ornamentis laudabiles, insignes, inclyti; tamen Gyraldi, Stanihurstique famosis libellis, et plurium Anglorum obtrectationibus, calumniis, maledicentia horridi, inculti, inhumani, barbari haberemur, nisi nostram causam agendam, defendendamque suscepissem.

C. III

Anglae urbanitatis, Ibernæ barbariei compendiosa descriptio.

(330v) Caeterum id unum interrogatos Anglos velim. Cur Iberos horridos, incultos, ferinos, immanes inhumanos vocant? An quia non sunt Lutherani, sicut Angli? An quia non sunt Sacramentarii, et Zuingliani, sicut Angli? An quia non sunt Anabaptistae, sicut Angli? An quia non sunt Confessionistae, sicut Angli? An quia non sunt Calviniani, sicut Angli? An quia non sunt Libertini sicut Angli? An quia non sunt Formalistae, sicut Angli? An quia non sunt Puritani, sicut Angli? An quia non sunt Familistae, sicut Angli? An quia non sunt Athei, sicut Angli? An quia non Anglum Hacketum pro Christo praedicant, sicut Angli? An quia non varias haereticas sectas nodo amplectuntur, modo deserunt, ad alias transeuntes, sicut Angli? An quia non suum quisque privatum spiritum, id est insanum iudicium, et impiam sententiam, vel insomnium infallibilem, certum, sacrosanctum omnium scripturarum, quaes-

tionum, altercationum interpretem, arbitrum, iudicem constituunt, sicut Angli? An quia non colunt pravum spiritum, veritati contradicendi cupidinem, mentiendi licentiam, luxuriose vivendi libidinem, assentandi studium, insatiabilem avaritiam, fas atque nefas venale pro religione, sicut Angli? An quia non sunt haeresis obstinatione Ethnicis, Sectarum multitudine Mahometanis, dogmatum dementia, execrationum foeditate omnibus gentibus barbariores, sicut Angli? An quia non inhiant Catholicorum bonis, non effundunt sacerdotum sanguinem, non villant divina, et humana iura, sicut Angli? An quia non Dei cultum, non divorum venerationem sustulerunt, non superis bellum indixerunt; sicut Angli? An ob has causas Ibernici (331r) horridi, inculti, ferini, immanes, inhumani Anglis nuncupantur? Certe. Nam haeretici Angli usque adeo religione, moribus, animis non solum ab Ibernis, sed ab omnibus etiam Catholicis gentibus disiunguntur, ut omnia inversa, prava, scelerosa, impia, haeretica esse velint. Quamobrem cum contra in Ibernica omnia recta, sancta, catholica, pia inveniant, tantum ornamentum, tantum decus, tantam gloriam, tantam, tamque pene divinam retinendae pietatis christianae constantiam invidentes Ibernis, et moleste ferentes, nihil aliud faciunt, quam illos ruditatis, ignorantiae, barbariei accusant, huncque rumorem per exterarum gentes longe, lateque divulgant, et dissipant, contra concordem veterum scriptorum assensionem, contra unanime recentium probatissimorum authorum testimonium, contra ipsius Apostolicae Sedis elogium, ut omnia supra fusissime probavimus. Igitur, quandoquidem Anglorum urbanitas, comitas, humanitas, pietas est Lutheranismus, Sacramentarius, et Zuinglianismus, Anabaptismus, Calvinianismus, Libertinismus, Formalismus, Puritanismus, Familismus, Atheismus, Hacketismus, multiplex haeresis, privati spiritus furor, falsitas, mendacium, luxuria, adulatio, avaritia, fas, nefasque venale, obstinatio, sectarum discordia, dementia, effusio sanguinis (331v) sacerdotum, divorum contemptus, divinae legis transgressio; contra Ibernorum horror, situs, feritas, immanitas, inhumanitas, impietas barbaries est Catholicus, vetustissimusque ritus, constantissima veritatis asseveratio, summa Christianae fidei tenacitas, Dei cultus, divorum veneratio, sacerdotum observantia: ego quidem malo Ibernorum barbariem, quam Anglorum urbanitatem. Malo barbariem, quae Hispanis, Italis, Gallis, Germanis, Belgis, Polonis, Graecis, Armeniis, Indis, et aliis omnibus recte sentientibus gentibus, ac ipsis etiam Angelis

amplissimos coelorum orbes habitantibus, caeterisque empyreae regiae incolis, comis, sana, sancta, sacra, salutifera cognoscitur; quam urbanitatem fictam, caecam, furiosam, foedam, turpem, haereticam, quae Angliae augustissimo terrarum puncto placet. Malo barbariem e coelo missam, a Christo Deo legislatore sancitam, Apostolorum praeconio divulgatam, a Romanis Pontificibus doctam, tot cardinalium, Patriarcharum, religiosorum, doctorum, sapientum, sanctorum, vita scriptis, factis miraculisque confirmatam, tot invictissimorum martyrum sanguine consignatam, a Christi Domini laboribus, morte resurrectione, nascentisque ecclesiae tempore tot saeculorum
 (332r) diuturnitate stabilitam; quam urbanitatem || per scelerosos transfugas, proditores apostatas ab inferis petitam, novam, inconstantem, levem, futilem, vanam, rudem, discordem, amentem, flagitiosam, barbaram. Malo denique barbariem, quia in coelum ducar: quam urbanitatem, qua in Tartarum seducar. Credite Angli, credite mihi, haeretici barbarissimi, si vera credere fas aliquando ducitis, hoc mihi credite. Dum Iberos, qui extrema omnia pati, quam vestra in Deum scelera imitari, satius habent, horridos, incultos, barbaros, inhumanos, impios; et vosmetipsos eorundem flagitiorum opifices, et authores comes, cultos urbanos, humanos, pios appellatis non solum rerum naturas; sed etiam vocabulorum significationes vestro more inverso, praeposteroque mutatis.

C. IV

Quibus regulis cognoscatur quis Ibernus sit barbarus?

Stanihurstum quoque id interrogatum velim, quae est illa provinciae suae urbanitas, atque lautitia, a qua Ibernicos abhorrere, tradit? Estne Angla commentitia, haeretica, spurca urbanitas, et lautitia? Hanc ab Iberniciis, et Ibernis omnibus abesse Stanihursto, non nego. Estne vero Catholicus cultus, religiosus animus, splendida liberalitas, comis, largaque hospitalitas, ampla | munificentia?
 (332v) Hanc profecto Stanihursti provincia potest ab Iberniciis discere? Imposterum vero, ne lector ambigat, quis Ibernus dici debeat barbarus, ego rei cognoscendae regulas paucis, brevibusque paradoxis expediám.

Paradoxum I

Iberni Dei optimi, maximi munere comes, urbani, humani, pii, hospitales, moribusque suaves, atque benigni sunt.

Hoc paradoxum illis, quae de Ibernorum religione, constantia, sapientia, sanctitate, martyribus, divis, factis, institutis retulimus, nihil ambiguum est, et adhuc his, quae evolvenda sunt, uberius constabit.

Paradoxum II

Haeretici Angli sunt sine controversia barbari.

Hoc quoque paradoxum iis, quae de Anglorum scitis, inconstantia, tyrannide crudelitate, caeterisque sceleratis moribus disputavimus, luce meridiana clarius est.

Paradoxum III

Ibernus, qui fuerit Anglorum haeticis moribus imbutus, pravasque sectas secutus, erit omnino barbarus.

Hoc ex proximo colligitur. Nam ut Scholasticorum verbis utamur, eisdem specie causis formalibus, effectus quoque specie similes constituuntur. Sed Angli suis haeticis moribus, pravisque sectis || barbari formaliter constituuntur. Ergo eisdem moribus infectus, sectisque deditus Ibernus barbarus ^(333r) formaliter constituetur.

Paradoxum IV

Ibernus quo magis ad haeticos, atque corruptos Anglorum mores accesserit, eo magis barbarus erit.

Hoc etiam ex proximo deducitur. Ut enim Dialecticorum proverbium testatur, sicut se habet simpliciter ad simpliciter, ita se habet magis ad magis. Sed Ibernus haeticis, atque corruptis Anglorum moribus barbarus simpliciter efficitur. Ergo quo magis ad eos mores accesserit, eo magis barbarus erit.

C. V

Stanihurstus calumniator, et adulator.

Hic ego, Stanihurste, etiam provocatus, et vehementer laccessitus magis temperato, et benevolo provinciae tuae calamo, quam tu nullis iniuriis affectus, imo Iberniae beneficiis obstrictus in alios Ibernos invectus es, scribo. Tu quidem benevolentiam erga Ibernos prae te fers; sed lectoribus imponis: te aequum

Ibernis scriptorem fore, promittis; statim tamen aliud facis: te neque calumniatorem, neque adulatorem futurum, polliceris; sed fidem frangis. Nam Iberos calumniaris, ut Anglis aduleris, ita ut calumniator, et adulator evadas impudentissimae linguae (333v) quaestum faciens turpissimum, et etiam | inutilem, quippe ab Anglis non remuneratum. Igitur hunc fucum aliis fac. Ego praeclare tuum ingenium calleo. Quo blandius loqueris, eo minus tibi fidem habeo; eo minus aequitatem tuam spero. Quo magis in hominum aures influere niteris; eo magis tuam effraenatam impudentiam caveo.

Nam res mortifera est inimicus pumice laevis.

Retaliatio V

Iberni principes defensi.

Stanihurstus Iberniae pontificum, quibus quod Deo praecipuo titulo dicati, sacrique sunt, primus locus defertur, honorem labefactare in prologo conatus est. Nunc principum saecularium qui proxime sequuntur, dignitatem foedis verbis invadit.

C. I

Stanihursti verba.

Stanihurstus. *Hic igitur considerandum est, inter hos Ibernicos esse primarios tyrannos, quorum imperio plures tenentur. Horum nomina a quarta fere vocali exordium sumunt, ut verbi causa Onellus, Ocarolius; Ororcus, Omorus, Oconnorus. Etc. Etenim malunt tyranni isti inter praedatores apertos, quam latrones occultos haberi. Alterum in magna fortitudinis laude ponunt: alterum (334r) in homunculum tantum semissem cadere, adfirmant. Etc. || Minas non iactant. Latrare nolunt, mordere volunt: perraro quidem dies illorum odium placat, praesertim si aliquis ex eorum curialibus ferro in pugnis sit interfectus. Et si enim simulatae amicitiae mitella exulceratas simultatis reliquias foedere obstricti contegere videbuntur; tamen multos post annos (ulciscendi occasione data) facile intelliges, eos in reconciliata gratia animum semper retinuisse armatum: quandoquidem sanguinem nullo modo, nisi sanguine expiari credunt. Atque non solum in homicidii auctorem implacabiles existunt; sed etiam in omnes, qui eius cognatione tenentur, odium immoderata temperantia convertunt. Illis sane prudentissimum videtur, quod nonnulli stultissimum rentur, cum vivis pro mortuis belligerare.*

Si quis signis luce meridiana clarioribus convincat, reum manifestissimo in furto teneri, aut reddendum, aut multa pensandum est, quod commisit.

C. II

Ibernorum principum nomina.

| *Imperitia* (inquit Divus Hieronymus ad Evagrium scribens) (334v) *confidentiam; eruditio timorem creat.* Cui Plinii verba consonant: *Recta ingenia debilitat verecundia; perversa confirmat audacia.* Haec in Stanihurstum ad unguem quadrant, qui confidenter et audacter iudicium de principibus Ibernis fert, cum tamen eorum sit adeo ignarus, ut ne nomina quidem noverit: quae ita proferre debuerat. Onellus, Okearullus, Oruarkus, Omorra, Oconchur. Hi et alii vetustissimi proceres Iberni a quarta vocali nomen auspicantur, ut Odonellus, Obrien, Osullevanus, Odriscol, Omegaunus, Omelechlinnus, Orrellus, Okealla, Ohanlonus, Odocharta, Otuehil, Omalla, Ophlatharta, Ocahanus, Omurchuus, Odonnochuus, Odonnobhanus, Obruin, Obuillus, Odimsius, Ogormanus, Omadinus, Oduirius, Okeallachanus, Okuibhius.

Aliorum quoque antiquissimorum Iberniae magnatum nomen a syllaba Mac orditur, veluti Maccarrha, Macmurchuus, Macgillapadrigus, Macsuinnius, Macdiernuda, Makengasa, Macguier, Macmagaunus, Macmohunus, Macgeocheganus, Macconmarus, Macfhininus.

Ab hac etiam dictione e novioribus Iberniae principibus nonnulli clarissimi nominis initium sumunt, ut Macthomas, cuius successores fuerunt Desmoniae comites ex Giraldinorum familia, Maculliami Burkorum principes, Macmoris, Macpadraigus, Macpieris Dunbunnae Baro e Buttlerorum genere, Macmaus, Macfheoris.

Hunc quoque morem, sicut et generis originem ab Ibernia duxerunt|| Scotobritanni vel Albionenses hodie vetustiores, (335r) et nobiliores, veluti Macdonellus, Macalinus, Macsithius, Macphius, Macranellus. Sunt etiam apud Ibernos Comitum, Vicecomitum, Baronum frequentiora in dies nomina. Prioris vero consuetudinis ratio, significatio, vetustas, atque nobilitas alio opere a me latius explicatur. Huius nomina nulli rerum Ibernicarum vel vulgariter perito ignota a Stanihursto ignorari, tolerabile videtur.

C. III

Non Ibernici, sed Angli principes sunt tyranni.

Illud autem nullomodo ferendum arbitror, quod Stanihurstus Ibernici principes, quos ne Gyraldus quidem Timone amurulentior (sic), et mordacior nominatim, particulariter, vel specialiter, vituperare fuit ausus, conviciis proscindet; cum vetustate, claritateque generis, magnanimitate liberalitate, in Deum pietate, in coelicolas veneratione, in sacerdotibus officio, et observantia, in ecclesiam Catholicam meritis Anglis principibus longe praestent. Hoc quia Gyraldum refellens, plenissime probavi, nunc minus opus est vel illos defendere, vel hi quales sint pungere. Nihilominus pauca quaedam, quibus Stanihurstus praecipue confutetur, percurrere, putavi. Iste principes Ibernici tyrannos vocat. Tyranni vero quamquam initio reges (335v) appellabantur, quos Trogo, Justinoque testibus, | ad fastigium maiestatis non ambitio popularis; sed spectata inter bonos moderatio provehebat; postea tamen hi soli dici coeperunt, qui per insolentiam imperii viribus abutentes, non iure, non aequis legibus; sed animi libidine dominantur. Quod ita cum sit, Ibernici principes christianae pietatis assertores, sacerdotumque defensores si tyranni sunt, quis erit moderatus? An tuus, Stanihurste, Henricus octavus Angliae rex, qui Catholicorum bonis inhians, et sanguini infestus, qui virgas, et secures sacerdotibus minitans, qui tortoribus, atque carnificibus stipatus a libidine et adulterio ad rapinas, atque caedes animum convertit? Qui pro Sedis Apostolicae iure, pro religionis Catholicae libertate, pro sacris ecclesiasticis ritibus tuendis, pro pontificum, et sacerdotum incolumitate nullum discrimen subire, recusarunt, bonorum iacturam fecerunt, sua corpora, suamque vitam haereticorum ferro, flammae, furori obiecerunt, si tyranni sunt, quis erit rectus? An Elizabetha Angliae regina, quae Sedis Apostolicae sanctitatem, Summique Pontificis authoritatem contempsit, religionem catholicam totis viribus oppugnavit, ecclesiae ritus abrogavit, bona diripuit, templa diruit, episcoporum, et sacerdotum sanguinem effudit, divorum delubra prostravit, omne ius divinum, humanumque violavit? Qui nullis praemiis, nullis minis, nullis poenis, nullis calamitatibus deducti sunt, ut a fide catholica deficerent, si tyranni sunt, (336r) quis erit pius? || An Jacobus Steeuardus (sic) Angliae rex, qui cum aliis sceleribus Henrici, et Elizabethae flagitia secutus est, tum

contra Christi fidem orationibus habitis, libris editis, et aliis exquisitissimis crudelitatis exemplis suam tyrannidem nobilitavit? Quid aliorum Anglorum, qui in Ibernia, et Anglia non modo pietatem omnem, sed etiam Catholicorum memoriam, et vestigium funditus extirpare, et delere summa ope nituntur, saevitiam, sacrilegia, impia facinora memoremus?

C. IV

Non Iberni; sed Angli praedones.

Quod autem Stanihurstus sinuat, Iberos principes non esse fures, sed praedones, rei veritatem breviter explanabo. Fures apud Iberos ita et saeverissimis legibus puniuntur, et hominum existimatione spernuntur, ut quam paucissimi sint. Id et ipsa Iberorum natura adiuvat, qui honesti, qui ignominiae timidi, qui gloriae cupidi, qui divinorum praeceptorum observantes a furtis suoapte ingenio abhorrent. Rapinis etiam, et praedis abstinendum ducunt, nisi hostium bona rapiant, et agros praedentur, quod indecorum non putant. Quando vero Stanihurstus hoc opus scripsit, Iberni principes intestina discordia, domesticisque bellis alii aliis exitium, et interitum intentabant. Nam patrum nostrorum miserrima tempestate sicut haeresis, atque christianae fidei || veritatisque (336v) violatae scelus alias gentes invasit; ita Iberos omnia ferro labefactandi furor occupavit. Unde praedae, pugnae, caedes innumerae secutae sunt. Cuiusce mali culpam etsi non omnino ab Ibernis avertere, at in Anglos magna parte convertere possum. Quoniam Iberni a regibus suis Ibernis, a quibus in officio, pace, tranquillitate continerentur, exactis destituti, et sacerdotibus praesulibusque suis, quorum salutari monitione instruerentur, per Anglos sublatis, et interfectis carentes, ab ipsis Anglis, penes quos rerum imperium, et reipublicae administratio erat ad odia, dissensiones, bella praeliaque incitabantur, ut omnia iam fusissime monstravi. Quid igitur mirum, si inter eos tunc omnia hostilia fuerint atque adeo alii ex aliorum agris praedas egerint? Quotum quodque enim regnum suis regibus, praesulibus, sacerdotibus orbum, et insuper iis, a quibus tenetur, subiectos ad mutuam discordiam incitantibus, accendentibus, inflammantibus, pacate, tranquilleque vivit? Profecto quae regna suis regibus, pontificibus, concionatoribus, magistratibus, pacem, concordiam, pietatem sollicite curantibus

pacifice, quiete, sancteque agunt, rem magnam praestare iudicantur. Caetera tamen perturbatione nihil obstante, Iberni Dei fidem divinorumque mandatorum cognitionem, et confessionem retinuerunt tum templis, tum sacris, litteratisque viris non modo pepercerunt; sed eorum etiam ius contra Anglos defendere conati sunt. Quod illis non mediocriter profuit, ut pristina odia, dissidia, praedasque ponerent, ipsi ad frugem (337r) corrigerentur, et excellentissimos antistites, || sacerdotes, sacrique verbi praecones hodie Dei munere habeant. Praeterea quamvis suis odiis, dissidiis, praedis, dimicationibus alii alios propter sua peccata confecerint, ita ut omnes vel praedae Anglis, vel aliter eversi sint, iam hodie praeteritam suam culpam damnant, christianeque flent: et insuper in suam duntaxat perniciem versi, aliis praedandi, latrocinandi, et omnia perdendi authores non fuerunt.

Quas quidem laudes non merentur haeretici Angli: de quibus et ego iam multa dixi, et Philopatrus cum Cecillio Elizabethae reginae secretario loquens, ita scribit.

At quid hoc quaeso Cecili ad catholicos? Quid hoc ad Jesuitas, Sect. 3. et seminariorum sacerdotes? Si vos latronum omnium, et furum socios, si vos perduellium, et rebellium praeceptores, si tyrannorum duces, haereticorum antesignanos seditionum incensores, et sceleratorum omnium non solum participes, sed principes vos fecistis, quid mirum est, si poenam timetis? Imo utinam certe sic etiam timeretis, quemadmodum pro rei gravitate timenda esset. Nam quicquid fuerit de regis Hispaniae potentia, et copiis (quas non solum pro anno futuro maiores; sed quotannis etiam valentiores fore, pro imperiorum maiestatis suae amplitudine, et summa iustitia, qua eis utitur, existimare possumus) quicquid (inquam) de his, ut rebus humanis, et fluxis fuerit: certissimum tamen, et indubitatum est, hanc vestram perturbandi regna licentiam, et (337v) persequendi bonos crudelitatem | impunitam non fore, nisi Dei potentia de coelo perierit. Stat enim firma, constans, perpetua, immutabilis Dei sententia de saevis hominibus et viris sanguinum severissime tandem castigandis, quae coelo etiam, terraque transeunte non transibit, et cum perierint peccatores, videbis. Psal. 72. Haec Philopatrus de Anglorum praedis, rapinis, furtis, latrociniiis.

C. V

Non Iberni, sed Angli foedifragi.

Mihi vero permirum videtur, perfidiam, violati foederis

crimen, et implacabile odium a Stanihursto Ibernis adscribi: cum longe fidissimi sint; foedus, atque iusiurandum sanctissime colant, odia facile ponant, ut partim ego iam monstravi, partim Stanihurstus ipse sic confirmat.

Nutrices ad extremum vitae spatium in loco parentum habent. Earum natos, quos vocant collectaneos magis ex animo, quam germanos fratres amant. Singula illis credunt, in eorum spe requiescunt: omnium consiliorum sunt maxime conscii. Collectanei etiam eos fidelissime, et amantissime observant. Nihil perfidiosum, nihil fallax in illis invenies. Quin etiam parati sunt offerre capita sua pro lacteorum fratrum (ut appellant) salute periculis omnibus. Caestibus hominem contundas, eculeo excrucies, ignitis laminis amburas, omnia exquisita supplicia vehemens, feroxque tortor in illum expromas; tamen nunquam eum de insita mentis || fidelitate deduces, nunquam, ut officium prodat, deduces. (338r) Haec tu. Quid? Nonne haec Ibernae fidelitatis, constantiae, fortitudinis argumenta firmissima sunt. Ego plura in Gyraldum adduxi.

Addis etiam haec de Ibernicis loquens: *Sacerdotes apud illos magnam obtinent dignitatem, quorum salutari admonitione (ut est hominum genus tenerum, et flexible) auditorum conscientiae facillime mordentur.* Si Iberni teneri, flexibilesque sunt, et eorum conscientia sacerdotum salutari admonitione facillime movetur, qui fieri potest, ut illorum odium dies perraro sonet? Ego tamen non inficior, aliquos Iberos perfidos, proditores, transfugas extitisse omni fortasse saeculo, sed maxime praesente tempestate, qua ab Anglis praeclaris perfidae artis artificibus ad perfidiam erudiuntur. Anglorum namque perfidiam, rupta foedera, fractam fidem, violatum iusiurandum iam pluribus monstravi: quod argumentum nunc quoque paucis tractare iuvat.

Urbem Dubhlinnam, quam Oostmani Ibernorum permissu tenebant, ab Anglis inter colloquium captam, ipse Stanihurstus refert. Anglus Iberniae prorex bellum cum Thoma Giraldino cognomento Sericato Comitis Killdariae filio gerens, Munnodae praefectum, ut arcem proderet, magna pecuniae summa promissa corrumpit. Post arcem acceptam, ubi pecuniam proditori representavit, mox ipsum summo supplicio affecit, quasi ita | (338v) fidem servaret. Ipsum quoque Sericatum, qui incolumitatem a prorege pactus est, nihilominus una cum fratribus capite plecti concilium Angliae iussit. Rothericus Omorra per inducias ab Anglis circumvenitur, Richardum Iberniae Primatem in

vincula coniectum, quod Catholicae fidei assertor erat, ab Anglis veneno sublatum esse, Pater Henricus Fitzsimon fidem pandit. Italos et Hispanos sexcentos, qui in Ibernia Aureum munimentum occuparunt Greius Anglus Iberniae prorox pollicitus, iuramentoque adstrictus incolumes cum rebus omnibus dimittere, in deditionem accepit, sed deditios armis prius exutos, mox iugulavit. Richardus Binghamus Anglus Connachtae praefectus homo Anglica perfidia notissimus cum aliquem Ibernum ex adversariis incolumitate per syngrapham reddita sibi reconciliabat, illum, oportunitatem nactus, suspendi iubebat, syngrapham vanam esse dicens, nisi inter cervicem, et restim collocata damnato epitularetur. Clancarrhae princeps Florentius, cui fides publica fuit data, in vincula coniicitur, Dumbeae, Beaeque propugnatores, qui ea conditione, ut incolumes dimitterentur, in deditionem venerunt, morte puniuntur. Si omnia rei huius exempla forent perstringenda, haec retaliatio multum cresceret. Vide quae in Compendio et contra Gyraldum scripsimus. Id
(339r) unum || admonere sufficit ab Anglis perfidiam suam in catholicos prudentiam vocari: neque privatorum tantum Anglorum, sed regum, conciliorum, praefectorum (sicuti liquet) vitium esse.

C. VI

Furtum ab Ibernis principibus severe punitum, sub Anglis frequentius vidit Iberniam.

Superest nunc, quod de furti poena Stanihurstus addit, quem hic intelligendum puto, cum principes foederis vel percutiendi, vel servandi causa praedas, aut eorum pretium iubent restituere. Furtum enim qui principes Iberos severissimis poenis insectatos fuisse, ignorat, Iernas etiam leges et historias nescit. Id quidem caesarei iuris coercionem solent ulcisci. Praeterea celebris est ea animadversio. Terralbus Obrien Thadaei principis filius, Brieni regis nepos, qui postea Momoniarum prius, inde totius Iberniae regno fuit potitus, cum avia peragrans, adversarios fugeret, unus, qui illum fugae comes sequebatur, homini in solitudine vitam agenti securim surripuit. Comiti fidissimo, et charissimo furti convicto laevam manum (nam fuit ea furatus) eadem securi Terralbus abscidi fecit. Factum hercle futuro rege dignum: Neque enim amore, neque necessitate vir legum observantissimus potuit compelli, ut
(339v) crimen impunitum dimitteret. Omnia rei huius | exempla

percurrere, longum fuisset. Itaque Iberni et sacras leges observantes, et dedecus timentes furta semper abhorruerunt; sed multo constantius sub suis regibus Ibernis quam sub Anglis: quoniam sub his virtutes vehementius coli desitae, scelera impudentius admitti coepta sunt. Neque mirum cum Stanihurstus libro quarto memoria prodat, magnas flagitiosorum hominum copias a Joanne Angliae principe in Iberniam traductas fuisse. Sunt haec eius verba. *Non ita multo post Heraclii abscessum Joannes Henrici regis filius pompae plenus in Iberniam satis foeliciter navigavit. Huic tria genera stipatorum ministros se praebuerunt: primum non ex lectis, et modestis Normaniae viris, quorum frequens erat numerus, sed ex ipsa faece, et servitio conflatum. In hunc ordinem redigebantur perductores, aleatores, gumiae, creditorum fraudatores, qui in ludis, et meretriciis amoribus vitam degebant. Secundas partes sibi vendicabant tyrones Angli, qui nunquam aciem videre, aut aliquam bellici muneris partem attingere: plerique etiam eorum ganeis, et damnis aleatoriis patrimonia profundere, complura regis beneficia devorare. In novissimis extra ordinem, quasi postremi homines consistebant Britanni veterani Etc. Haec ille. Itaque his, et similibus facinorosorum, et haeticorum hominum catervis ex Anglia missis, qui fas, et nefas eodem animo ducentes, furtis, rapinis, homicidiis, sacrilegiis divina, et humana || contaminarunt, illa Iberniae hominum pietas, et verecundia, religiosorum sanctitas, templorum magnificentia, divini cultus cura, morum integritas, litterarum disciplina, praeclaris denique legibus optime constituta respublica funditus corrui.* (340r)

Retaliatio VI

Iberni Iurisprudentes propugnantur.

Ibernis ecclesiasticis, saecularibusque principibus impetitis, iurisconsultos, qui in reipublicae administratione non infimum locum sibi vendicant, Stanihurstus oppugnat. Caeterum indigna eius impugnatio cum mea iustissima defensione coniuncta multo illustriores, Deo duce, reddet. Sic ait.

C. I

Stanihursti verba.

Stanihurstus. *Utuntur ad tales lites aestimandas quibusdam arbitris, quos illi Brehonios appellant. Isti sunt ex una familia*

proseminati, intelligentiam iuris Britannici non habent, civilis etiam, ac pontificalis imperitissimi. Retinent solummodo domestica quaedam psephismata usu, et diuturnitate corroborata, quorum animadversione artem aliquam ex rebus fictis, commentitiisque (340v) *conflatam pepererunt: | quam nullomodo divulgari patiuntur; sed sibimetipsis, veluti abstrusa, atque abdita mysteria a communi hominum sensu remotissima, eam reservant. Atque ob vanam hanc reconditae cognitionis opinionem eorum nomen ab imperita plebecula (quae citius ficta ostentatione, quam vera simplicitate capitur) valde celebratur. Vivunt etiam, et vigent inter illos semidocti quidam leguleii a primis annis civilis, et pontificii iuris studio dediti. Latinae linguae intelligentiam ex grammaticorum fontibus non hauriunt. Totum illud tamquam luteum negotium, ac pueriles tricas aspernantur. Quodcumque in solum, ut dicitur, venerit effutire solent. Verba grammaticorum arte non expendunt. Syllabarum pondera non examinant: omnem periodum spiritus volubilitate, non artis iudicio determinant. Neque sane mirum. Istud enim aedificium male materiatur, et ruinosum esse oportet, prius, cui, quam iacta sunt fundamenta, fastigium imponere insipienter conaris. Sed haec hactenus.*

C. II

Stanihurstus confutatus.

Philippus. Hac disceptatione Stanihurstus eo mihi facilius superandus est, quod in alieno (sicut aiunt) foro mecum litigat. (341r) Tantum enim abest, ut Ibernorum ius cognoverit, ut || ne linguam quidem sciverit. Quod ita cum scit, nescio qua temeritate ius Ibernis litteris perscriptum, quod ignoravit, improbavit. An quia iuris Iberni studiosi Britannici intelligentiam non habent? Plane neque habent, neque pili faciunt iuris iniusti, et haeretici notionem? An quia pontificii, caesareique iuris scientiam non callent? Certe qui hanc illis cognitionem omnino abiudicat, alterutrius vel Latini, vel Iberni notitia careat, necesse est: cum hoc ex illo maiore parte translaturum sit, uti brevi docebo. Iberni vero iuris studiosi non ex una; sed ex multis familiis oriuntur. Sunt quidem familiae quaedam eius studio impensius deditae, a quibus princeps iurisdictionem auferre, dum dignos iurisconsultos creant, non solet. In Latii autem iuris studiosos Iberos aequior videtur Stanihurstus, dum eos semidoctos vocat: quos enim semidoctos malevolus

concedit; benedoctos benevolus non negabit. Eosdem tamen ille Grammaticae nescios esse vult. Sed quomodo possunt esse Latii iuris vel semidocti, si Latinae grammaticae imperiti sunt? Praeterea abs te Stanihurste, qui eorum cognitionem et iuris, et sermonis Latini tam audacter damnas, scire vellem, num te Criticum Longinum, Romanaeque facundiae censorem habeas? Credé mihi, non solum Latine locutus es: non solum orationem innumerum, | quadrumque redegisti. Quinimo quid est haec (341v) historia tua, nisi conviciosa, imprudensque bacchatio?

C. III

Ibernorum iurisprudentia.

His quoniam Stanihurstus satis est eversus, ego iam de iuris Ibernici origine nonnihil dicere, ordiar. Cum ex Hispania in Iberniam maiores nostri traiecissent, in eam insulam, sicut aliarum doctrinarum cognitionem transtulerunt, ita etiam legum disciplinam (ut in ea rudi aetate) nonnullam importarunt: temporis vero processu tum limatioribus in dies sanctionibus editis, tum aliquot Graecis, Romanisque legibus in Ibernium sermonem translatis expoliverunt. Sed postquam Evangelicam veritatem docti fuerunt, pristinis legibus emendatis, illis quae superstitiones ethnicae, et errores sapere videbantur, dispunctis, illis, quae recte erant, retentis, pontificiis, caesareisque multis in Ibernium idioma traductis rempublicam temperare coeperunt. Hinc Ibernicae iurisprudentiae peritos, pontificiae, caesareaeque omnino ignaros non esse, liquet. Imo, quia illa ex his plurimum mutuata est, ad illius exactiorem cognitionem harum scientia multum prodest. Quamobrem Ibernici pontificiarum, caesearumque legum studiis a priscis temporibus animum intendunt: earumque palaestra || praeteritis saeculis Ibernia (342r) usque adeo floruit, ut in eam iuris percipiendi causa multi mortales confluere, assueverint, sicut ad Theologiae, Philosophiaeque abstrusa, et recondita arcana indaganda, concurrebant, ut ostendimus.

C. IV.

Aliquot Ibernici iuris studiosi.

Hodie vero, quandoquidem Ibernicae ecclesiae sanctitatis, litterariae palaestrae splendor ab Anglis haereticis extinctus

est: Iberni in Hispania, Italia, Gallia, Belgio peregrinantes, iurisprudentiam, ut alias christianas scientias discunt: quorum aliquos, qui mea memoria extitere, et adhuc partim vivunt, in exemplum recensebo.

Dermysius Omaellunus iuris disciplinae non segnem operam dedit: illius, poeticaeque artis praeceptis excultus ab Alberto, et Elizabetha, archiducibus, Belgii principibus in familiam adscriptus nobilibus muneribus in regia fungitur: eorundem rogatu ab Hispaniae rege Philippo tertio cruce militaris ordinis Calatravae ornatur: et a Jacobo Steeuardo Angliae rege titulo Baronis Vallis Omaellunae donatur.

Dermysius Osullevanus iuris doctor in Gallia creatus Madriti agit.

(342v) Dionysius Ofalvius in Hispania magnum progressum in legibus fecit, Maccarrhae Magni principis iudex fato fungitur. |

Dionysius Ohollachanus in Hispania iuris scientiam adeptus, Doctor Omurisius. postquam ab Osullevano Bearrae principe iurisdictioni praefectus claruit, est mortuus.

Edmundus Hussaeus Oliveri doctissimi viri filius contubernalis meus Compostellae iuri incubuit: sed Theologiam, Philosophiamque libentius coluit.

Eduardus Suitmanus contubernalis meus Compostellae legum, Philosophiaeque institutis vacavit.

Eugenius Ofinilius doctor in Gallia institutus, et insignis fuit.

Mauritius Oconchur in Lusitania legibus studuit. Iuris utriusque consultissimus a Philippo tertio Hispaniarum rege supplicibus libellis hominum ex sua gente examinandis praeficitur. Sed falsis inimicorum accusationibus, et munere abdicatus, et insuper quassatus adversa patitur plurima.

Molinus Ocantius contubernalis meus Compostellae, iuris Philosophiaeque studio animum intendit.

Thadaeus Obrenanus in Hispania iuris institutis animum excoluit: in Belgio legionis ex Catholici regis exercitu iudex agit.

(343r) Vaterus Okearnius in Gallia doctoris apicem est assecutus. ||

C. V

Philippus obtrektoribus suis respondet.

Nihilominus ego non inficior, Ibernis contingere, quod aliis etiam gentibus varia doctrina cultissimis evenit: inter summos

Theologos, sapientissimos Philosophos, disertissimos oratores, prudentissimos iuris, acutissimos dialecticos, peritissimos grammaticos, et acerrimos aliarum artium indagatores, etiam nonnullos rabulas, et leguleios rudissimos, et stolidissimos, necnon et Grammatistas absurdissimos, sophistasque vanissimos, atque frigidissimos, homunciones denique desides, inertes, nihil frugi (ne dicam asinos) existere. Quippe qui patriae non modo non sunt vel scriptis, vel eruditione, vel ingenio ulli ornamento; sed etiam ea scripta, quibus illa celebratur, et illustratur tum moleste ferunt, tum genuino dente mordent. Fucus (pessimum pecus) inertia, furacitateque notissimus in mellificium quidem nullam operam impendit; favis tamen insidians, ab apibus congesta alimenta, et elaborata mella devorat. Sic insula nostra (quemadmodum et florentissima quaeque regna) tulit nebulones quosdam ignavissimos, (pigres ventres, et inutilia pondera terrae) qui cum ipsi nullum doctrinae praeclarum munimentum posteritati relinquant, nullum laudabile facinus edant, nullum in vita ingenii specimen dent, tamen | (343v) magnum eruditionis, atque sapientiae nomen sibi arrogantes, et insatiabili calumniandi libidine acti, insignes aliorum lucubrationes carpunt, rodunt, damnant. Hunc turpem conatum magnatibus, atque sapientibus quod probare non possunt, ad humilem combibonum suorum plebem confugientes, inter pocula scriptorum obtrectatione laudem aucupantur. Ibi stulti blaterant: ibi insipientes doctos taxant. Eo usque impudentia procedit! tam altas radices ignorantia agit! tantum livor proscindit! Horum abiectum et sordidum quæstum Ovidius optime pinxit:

Livor iners vitium mores non exit in altos

Utque latens ima vipera serpit humo.

Equidem ab hoc lucifugo tinearum, atque blattarum secta mea scripta corrodi, non angor. Non enim istis; sed probis, et recte sentientibus scribo. Praeterea auctores suae aetatis invidi criminantur, teste Martiale:

Hi sunt invidiae nimirum (credite) mores,

Ut sua quam rarus tempora lector amet.

Quorum, ut ait Ovidius,

Non solet ingeniis summa nocere dies,

Famaque post cineres maior venit.

Imo quotus quisque scriptorum non aliquem suae laudis obtrectatorem sensit? Licinius in Ciceronem Latinorum oratorum principem longe clarissimum librum, quem Cicero-

mastigem inscripsit, edidit. Homerum poetam laudatissimum Zoilus sophista scriptis libris est ausus incessere : unde suis imitatoribus, hoc est invidis nomen indidit, attestante Ovidio :

Ingenium magni livor detractat Homeri

(344r) *Quisquis es, ex illo Zoile nomen habes. ||*

Ut vero illi scribendi arte valuerunt : ita utinam et isti, qui me livore proscindunt, componendi industria pollerent. Eorum regi Martialis ad Laelium carmine respondeo :

Cum sua non edas, carpis mea carmina Laeli :

Carpere vel noli nostra, vel ede tua.

Caeterum illi qua sunt inertia, nihil praeclarum praestant, et, qua sunt invidia, mea laude offenduntur. Ego vero contra illis minime invideo. Quid enim habent, quod illis invideam ? Eorum potius sortem miseror. Nam invidi mea quidem sententia sunt omnium mortalium miserrimi, quippe qui non modo propriis malis, ut caeteri homines, gravantur ; sed alienis etiam bonis cruciantur. Quamobrem invidia caeteroquin pessima, eo solum, bona videtur quod lividos labefaciendo, et torquendo sicuti flagitiosum eculus, puniat. Sed isti artifices inertissimi, ignaviae suasores, maledicentiae professores fortassis obiciunt, me quoque suo cuneo, et manipulo adscribendum esse, quia sum maledicus, cum Gyraldo, Stanihursto, et Anglis maledicam. Verum tamen longe falluntur opinione. Inter illos et me plurimum interest. Cui quis maledicat, permagni interest. Studia nostra contraria sunt. Illis benefactis, et benefacientibus maledicunt, malefacta, maleque dicentes aequo animo ferunt. Eorum, ut ait Juvenalis :

Dat veniam corvis, vexat censura columbas.

(344v) Ego vero nonnulla (si mihi Persii verbis uti, per eos licet) |

Quaeque sequenda forent, et quae vitanda vicissim

Illa prius creta, mox haec carbone notavi.

Maledicta, et maledicentes reprehendo : Anglos non catholicos ; sed haereticos vitupero : Gyraldum, et Stanihurstum Ibernorum dignitati nefarium bellum inferentes propello : Grunnio, Tragico Theocrini, Patalioni, Zoilo infestus ero : si

Archilochum proprio rabies armarit iambo :

ego exarmare gaudebo. At comes, honestos, benevolos, pios, sanctos scriptores colam. Martyres, divos praesules, Christianae religionis usum, cultum, observantiam, meam patriam, meos cives calamo tueor. Ab hoc instituto ignavorum invidia, conviciatorum mordacitas, bibonum loquacitas minime me deterrebit.

C. VI

Anglorum ius.

Ut autem ad propositum redeamus; quia Iberniae ius, iurisque consultos satis defendi; nec imperitos litteratores propugnandos suscepi: iam Anglorum ius quale sit, despiciamus. Leges (fateor) Angli habent. Sed

Quid prosunt leges, ubi regnat iniqua tyrannis.

Prima vero legum suarum elementa, et principia, atque adeo fundamenta a Gallis mutuati sunt. Ita iuris Anglici futurum doctorem in Galliam primum oportet proficisci, linguam Gallicam discendi causa. Quia vero nitidus, et elegans sermo, quo hodie Galli utuntur, ab illo antiquo, minusque limato, quo rude istud Anglorum ius conditum est, non parum abhorret: || inde fit, ut (345r) Angli quamvis post aliquod tempus nonnullam Galliae linguae scientiam comparent, difficile tamen rudimentorum sui iuris exactam cognitionem consequantur. A Gallis translato iuri sanctiones quidem multas, sed plerasque impolito, et hodie desueto idiomate cum catholici fuerunt, addiderunt. Ab ecclesia Christi postquam rebellibus animis defecerunt, multa in antiquo iure a Gallis inclyta gente pie, sancteque constituta, multa etiam a seipsis addita vel contrariis statutis antiquarunt, vel oblivione prorsus oblitterarunt. Quocirca cum ius Pontificium, quo divini cultus regulae, sacrorumque rituum caeremoniae continentur, ac caesareum, quod reipublicae praeclare gerendae praecepta docet, totius Angliae aditu nefariis decretis prohibeantur, hinc Anglos iuris consultos, divini, humanique iuris inconsultos liquet esse. Quo fit, ut in dolos, atque fraudes studium, atque cogitationes vertant. Inde senatores, vel regii consilarii, inde provinciarum praefecti, inde iudices, inde Parlamentarii Angli, inde alii ministri (quos shiriffos, subsheriffos, et balios nuncupant) inde lictores, et apparitores, qui Pursmanes, id est crumenarii vocantur, inde caeteri similes ab Anglis reipublicae praepositi dolis, fraudibus, furtis, rapinis animum intendunt: in bonorum perniciem vigilant: catholicis interitum adferre nituntur: Evangelicum lumen extinguere conantur. | (345v)

Martialis.

*Turba gravis paci, placidaeque inimica quieti,
Quae miseris semper sollicitabat opes.*

Retaliatio VII

Iberni medici defenduntur.

De gentis utriusque Ibernæ, et Anglæ iureperitis satis dictum arbitror. Medicorum nostratium famæ, quam Stanihurstus læsit, medeamur. Quod cum fecerimus, merebimur, ut, si in eorum manus inciderimus (omen Deus obvertat) diligenter corpora nostra curent.

C. I

Stanihursti Verba.

Stanihurstus. *Tum præsto sunt empirici, qui herbalis vulnere applicatis aegritudinem abstergere conantur. Isti ut etiam, pragmatici, in aliquo esse numero volunt: cum tamen plane indocti, et omnino omnis chirurgiæ expertes sint. Habent suas similiter familias: hæreditate, non eruditione medici evadunt. Cum illud Hippocratis memoriter possunt recitare: Vita Brevis, ars Longa: se satis luculente instructos arbitrantur. Inanes esse confirmant hominum conatus in hoc exiguo vitæ curriculo, se medicorum libris involvere: quorum lectio est adeo infinita, ut* (346r) *prius || moriendo, naturæ, quam curatione aegrotis medicinæ studiosus satisfaciat. Lectitant tamen, qui inter eos lectitare sciunt, pervetustas, et fumosas membranulas, multis lituris interpunctas. Ibernici scriptas, quas in ore, et amore mirifice habent. Quando ova in Schapiis agitare virgula norunt: cum digitos comprimendo, succum ex herbis minutatim concisis, ac tritis exprimunt: cum vulnus specillo attentare, et fasciis obligare discunt: tum se Asclepiadas, et Hippocritas germanissimos opinantur. Et tamen, inquiet aliquis, solent vulneribus mederi: sane quidem: etiam si illa, ut ut est, curatio naturali efficientiæ potius, quam his empiricis qui omni arte carent, sit tribuenda.*

C. II

Stanihurstus refellitur.

Philippus. Non minus in iurisconsultos, quam in medicos Stanihurstus peccat. Eorum inscitiam, et ignorantiam vehementer exaggerat. Caeterum, dum illos vulneribus medicari, concedit, commentum suum subvertit. Si enim medicus vulnera

sanet, morbum pellat, sanitatem adferat, valetudinem restituat, quid in eo aeger desiderabit? Sint Angli medici verbosi, magniloqui, sophistae. Quid hoc | (aegro?) interest, si eorum (346v) verbositate, magniloquentia, sophia nihil opitulante, moritur? Sint Ibernici medici verecundi, modesti, taciturni, tamen si tuto celeriter, iucunde curent, quid in illis aegrotus requirit? Medicos eloquentissimos, acutissimos, sapientissimos, qui aegros mori sinant, suos sibi Stanihurstus habeat. Ego medicos mutos, et etiam elingues, quorum opera, et industria morbo levatus vivam, mihi malo. Praeterea quamvis Stanihursto, qui Iberniam linguam ignoravit, Ibernici medici indocti, insipientes, stupidique videantur; tamen Ibernice loquentibus docti, sapientes, disertique, et non solum laborantibus opem ferre; sed etiam intuentibus satisfacere iudicantur, Nec obstat frigida Stanihursti excusatio, curationem non eorum peritiae; sed naturali rerum efficientiae adscribendam esse. Nam neque Apollo, neque Aesculapius, neque Podalirius, neque Machaon, neque ullus medicus aegritudinem unquam expulit, nisi aegroti natura, medicaminumque vi auxiliante. Imo tota medici laus, totum medicinae negotium, artis medicae prora, et puppis in eo sita sunt, ut a medico diaeta praescribatur, humoribus et purgamentis corpus exoneretur, mendicamenta (sic), quibus adiuta natura morbum pervincat, admoveantur. Hoc cum Ibernici medici praestant, quid aliud opus est. His Stanihurstus refellitur.

C. III

Ibendorum medicorum vetustas, et peritia.

De medicorum nostratium vetustate, || scientiaque pauca (347r) referamus. Nostri maiores una cum aliis disciplinis cognitionem in Iberniam transtulerunt: et in Scotiam Novam, Angliam, et alias regiones transmiserunt: novis observationibus, atque praeceptionibus auxerunt. Aliquorum Graecorum, atque Latinorum, ut Hippocratis, Galeni, Celsi libros quosdam eo de argumento sapienter scriptos in suum sermonem converterunt, et commentariis explicavere. Ut ea res magis in dies coleretur, eius curam nonnullis familiis praemio constituto mandarunt. Illa vero non vulgari laude Ibernici medici praestant, quod medicinae tam Diaetices, quam Pharmaceutices intelligentiam cum chirurgiae, et herbariae notione sociare suaverunt. Posteaquam Ibernici Evangelica veritate recepta caeteras disciplinas

Latinis litteris capere, et tradere coeperunt, eisdem etiam medicinam percipiunt, et docent. Eius studio priscis saeculis usque adeo Iberniam floruit, ut eo discendi causa multi mortales confluere, soliti sint. Hodie quoniam illius palaestram, sicut et aliarum scientiarum scholas in Iberniam Anglorum barbaries evertit. Iberni alii a senioribus privatis exercitationibus erudiuntur, alii peregre in Hispania, Italia, Gallia, Belgio artem medicam quaeritant.

C. IV

Aliqui Iberni medici nominantur.

(347v) | Cuius institutis mea memoria nonnulli apprime instructi fuerunt.

Aulibius Olleinus Osullevani Bearrae principis medicus curandi faelicitate insignis.

Christophorus Humphrihayus, cuius memini, Salmanticae rem medicam scriptis, et viva voce illustrat.

Eugenius Ofildaeus.

Gillagirius Ocallannanus

Joannes Onninanus Ibernae legionis Belgiensis medicus doctissimorum iudicio peritissimus.

(348r) Nellanus Oglacanus iuvenis acri ingenio praeditus, in Hippocratis, atque Galeni scriptis versatissimus Valentiae medicinae studio incumbit.||

Retaliatio VIII

Communes Ibernorum mores.

Hactenus obiectionibus, quibus Stanihurstus diversas Ibernorum professiones speciatim oppugnavit, respondimus. Nunc quid de moribus universorum sentiat, audiamus.

C. I

Stanihursti verba.

Stanihurstus. *Hactenus de Ibernicorum institutis distributius, ni fallor, est explicatum. Pauca etiam generatim adiungam. Sicut ut supra commemoravi, perhospitales, prolixa, beneficaque natura: in laboribus ex omni hominum genere patientissimi omnium*

bellicosissimi, in rerum angustiis raro fracti. Nutrices ad extremum vitae spatium in loco parentum habent. Earum natos, quos vocant Collectaneos magis ex animo, quam germanos fratres amant. Singula illis credunt, in eorum spe requiescunt, omnium consiliorum sunt maxime conscii. Collectanei etiam eos fidelissime, et amantissime observant. Nihil perfidiosum, et insidiosum, nihil fallax in illis invenies: quin etiam parati sunt offerre capita sua pro lacteorum fratrum, ut appellant, salutis periculis omnibus Caestibus hominem contundas, eculeo excrucies, ignitis laminis amburas, omnia | exquisita supplicia vehemens, feroxque tortor (348v) in illum expromas: tamen nunquam eum de insita mentis fidelitate deduces; nunquam, ut officium prodat, induces.

Ibernici etiam magna ex parte sunt religionis summe colentes. Quod certe laudandum est in iis, qui vitam ad veram religionis normam dirigunt: alioquin in spoliis praedis, homicidio religio non valet. Sacerdotes apud illos magnam obtinent dignitatem: quorum salutari admonitione (ut est hominum genus tenerum, et flexibile) auditorum conscientiae facillime mordentur. Si omnia bello ardeant, religiosi, tamquam feciales caduceo ornati, utrobique rusticari incolumes possunt. Nefas esse arbitrantur vel teruncium de sacerdotis bonis in ulla direptione attingere, multo magis execrantur, eorum corpora vulnerare:

Idem honor rithmicis tribuitur quorum ingeniis subiectam vitam, famamque habent. Nam horum laudationibus immortaliter gaudent; contraque eorum versibus violari, carnificinam existimant. Nam ut reliqua omnia aequissimo animo ferant, qui illud infamiae fraenum mordeant, non inveniunt.

Nec sacerdotes, et rithmici solum; sed omnes etiam litteris tincti sunt in laude, et gratia apud illos. Item ipsa optimarum artium cognitio est in honore maximo.

Atque ut veteres, se nullo modo || sapientes volebant nominari, (349r) sed Philosphos, qui sapientiam expeterent, eiusque decreti parerent, ad eundem modum Ibernici etiamsi hominem omnium litteratissimum ad coelum laudibus efferre studeant, cum nunquam virum doctum; sed bonum doctrinae filium appellant.

Praeterea si hostes in armorum ardore ad templa animis tardati confugiant, in istis asyulis omni periculo liberati magis secure conservantur, quam si castellana maceria essent muniti, atque firmati. Rustici, et alii plebei homines in huiusmodi depopulationibus in sacra loca, quae omnibus bellis inviolata sunt, subvolare cum tota familia consuecunt, nisi directores omni celeritate eorum migrationem antevertant.

Quod autem quorundam sermo increbuit, eos passim in sylvis inter feras aetatem degere, faenumque instar pecudis esse, id tantum abest a vero, ut nihil magis vero esse possit contrarium. Sed ductum, et conflatum hinc mendacium istud existimo propter nonnullos ex leges, omnibus flagitiorum maculis notissimos. Etenim isti nulla fidei, nulla religionis iura retinent: nec Britannico imperio subiiciuntur, nec Ibernici Dynastis morigerantur: sed desertissimas solitudines persequuntur: in rapinis, et ex rapinis vivunt: villulas, et pagos noctuabundi | incendunt: omnem vitae societatem vi, et armis disturbant. Quod autem in sylvis prohibiti cibus, et tectis delitescant, quod ieiunitate corpora adfligant, quod olusculis, et aquatilibus herbis vescantur; haec incommoda, seu potius calamitates non voluntate inducti, sed necessitate coacti perferunt: tametsi raro absque obsoniis, et vino etiam in suis cavernis inveniantur.

C. II

In Stanihursti verba observatio.

Philippus. Hoc loco multas (fateor) Ibernicorum laudes Stanihurstus complectitur. Eorum enim hospitalitatem, beneficam naturam constantiam, bellicosos, et invictos animos, fidelitatem religionem, erga sacerdotes, et litteratos observantiam in optimarum artium studium honorem, summam denique modestiam accumulatur. E quibus et in patrocinium eorum, quae ego dixi, et in confutationem multorum, quae ipse, et Gyraldus obiecerunt, possunt argumenta depromi. Harum tamen laudationum aliquas nonnullis vituperationibus extenuat: dulcia miscet amaris. Quamobrem pauca observanda duxi.

C. III

Ibernorum religio defensa.

Principio Iberni non solum magna parte; sed omnes religionem catholicam, Apostolicam, Romanam summe colunt, modo excipias, si fortassis aliquis Anglorum causa animi sui sensa dissimulat. Haec vero sacratissima religio etiam in ||
(350r) spoliatoribus, praedatoribus, et homicidis utilis atque adeo laudanda est. Ut enim populos, atque directores res iniuste ablatas instituant; homicidae veniam precentur; omnes

scelerosi peccata abominentur, virtutes colant, poenitentiam agant, prodest. Quod Ibernis persuasit. Nam sicut hoc saeculo haereses, spretique Numinis scelus alias gentes occuparunt ita Stanihursto scribente, Iberni intestina discordia dissidebant, domesticis bellis flagrabant, Anglis, penes quos erat Iberniae gubernaculum, dissidium non solum non inhibentibus, sed etiam serentibus, uti monstravi. Religio vero, quam retinuerunt, eis denique profuit, ut hodie inter se ament, flagitia aversentur, virtutes amplectantur, praesules, atque sacerdotes, Anglis tyrannis frustra renitentibus, tueantur, pro Dei sacra lege omnia extrema patiantur. Qua laude Angli, qui religionem abiecerunt, carent, in suae turpitudinis, et haeresis coeno, ut caecae talpae, exoculati iacentes.

C. IV

Iberni poetae propugnati.

Poetas autem multo minore in honore, quam sacerdotes, Iberni semper habuerunt, quamvis eos etiam magni faciant, nec iniuria. Quoniam Ibernæ linguae poetae carminis artificio, et varietate, sententiarum crebritate, verborum delectu excellunt. Vetustissimi sunt: in Scotiam Novam, et Angliam suae artis notitiam propagarunt. Plurima non modo profana; sed etiam sacra, ut divinae paginae historias, et mysteria, Dei, | (350v) Angelorumque laudes, ecclesiae catholicae festa, et ritus, divorum vitas, martyrum victorias poemate celebrarunt. Inter eos diebus nostris nonnulli praestantissimi vigent.

Daniel Odalius cognomento Ruber Osullevani Bearrae principis poeta.

Thadaeus Macbruodinus Darii filius Obrienis Tomoniae principis poeta, poetarumque sui temporis, et idiomatis princeps | (351r) longe gravissimus, disertissimus, clarissimus. ||

C. V

Montivagi defensi.

Denique de illis, qui se in sylvas, montes, atque solitudines coacti recipiebant, sinistre Stanihurstus sensit. Nam, ut non nego inter illos aliquos fortasse flagitiosos extitisse; ita audeo

confirmare omnes religione Catholicos fuisse, Dei sacrosanctaeque matris ecclesiae leges professos : inter illos praeterea multos magnanimos, clarissimos, honestissimos valde pios viros, et sacerdotes versatos, qui cum ab Ibernis principibus defendi non poterant, haereticam Anglorum tyrannidem, et immanitatem fugientes, sylvas, montesque petebant : inde erumpentes victum sibi quaeritabant, et Anglos haereticos cladibus labe-
factabant. Profecto horum infimi, et flagitiosissimi, multo probiores, honestiores, magis pii Anglorum Lutheranorum, Calvinianorum, Familistarum, Atheorum, nefariae colluviei spurcis, tetris impiis principibus erant ; et cum ab Anglis capiebantur pro Christi divina fide spiritum strenue profundere non dubitabant.

C. VI

In hunc 1. et reliquos 3. historiarum libros Stanihursti observatio.

Stanihurstus praeterea militiae, armorum, musicae Ibernorum meminit. Quod ego hic praetermisi, quia id argumentum contra Gyraldum tractavi. Alia quoque, quae vel vera, vel
(351v) levia, vel minus probrosa, vel iam | confutata iudicavi, prolixitatis vitandae causa silentio praeterivi, Quibus ad I librum satis est responsum. In alios tres de rebus in Ibernica gestis scriptos, pauca brevissime animadverto. Principio cum Stanihurstus ea scribens, quae Anglorum gloriam non minuebant, iniquus in Ibernos scriptor fuerit : non video quamobrem haberi debeat aequus testis eorum quae ab Ibernis cum Anglis gesta sunt. Insuper insolentia est, si aliquis Anglis tantum adscribat res in Ibernica ductu, et imperio Dermysii Lageniae regis Iberni gestas, qui non tantum Anglos, sed etiam Ibernos, Oostmanosque ducebat : rei que summam iam ipse scripsi. Ad haec Stanihurstus nullo beneficio propter hoc opus ab Anglis affectus in Hispaniam venit : inde Belgium petivit : ubi sacerdotalibus sacris initiatus, cum moreretur, conditi operis retractionem reliquisse fertur. Illam ego nondum vidi. Quidquid autem praesente libro asserui, in Stanihurstum saecularem, iuvenem maledicentem ; non in sacerdotem, senem, retractantem, morientemque dictum volo,

C. VII

Ibernici historici laudati.

Ibernicorum historicorum nullam mentionem fecit: ego vero, et alio opere, et hoc honorificam saepe facio: summoque iure. Nam illi antiquissimi incorruptissimi, integerrimi sunt. Una cum maioribus nostris ex Hispania in Iberniam traiecerunt: || gentis nostrae res gestas Ibernicis litteris memoriae (352r) diligentissime produnt: principum vetustissimorum genus ab Adamo usque per virilem progeniem rara exquisita, mira observatione, curaque continuatum deducunt: simili studio noviorum procerum, postquam Iberniam incolunt, genealogiam illustrent: sine adulatione, magna fide, et veritate scribunt. Quapropter, quia *obsequium amicos, veritas odium parit*, opera raro suis diebus divulgant: haeredibus publicanda mandant: singuli suorum principum, vel suarum regionum res memoratu dignas, quas nequeunt ignorare, primum notis excipiunt. Inde universi (quando Ibernorum res stetit) constituto anni tempore in unum gymnasium convenientes, quae singuli tam certo scire non poterant, alii ex aliorum commentariis mutuabantur, Unde aut ipsi omnium fere, quae referebant, testes erant, aut ea ex testium libris describebant. Ab Ibernis maximi fiunt, et merito; siquidem laudabile, et illustre est historici munus, ut Moysis, caeterorumque veteris testamenti historiographorum cura summis laudibus praedicanda testatur: ut Evangelistarum sacrosanctorum divini illi libri confirmant: Huc Alexander Magnus qui nonnulla retulit: huc Imperator Caius Julius Caesar rerum a se gestarum scriptor; huc Carolus V. Romanorum imperator, Hispanorum rex, qui ampla et magnifica sua facta | brevi libello Hispanice perstrinxit, spectant. Tot (352v) ecclesiae catholicae cardinales, pontifices, doctores sancti suffragantur. Tot orbis principes, genere, sapientia opibus florentes, qui historiae componendae studium sua lucubratione dignati sunt; assentiuntur. Quem laborem et gravissimi, probatissimi, clarissimi viri recte suscipiunt, ita utinam scurrae, calumniatores, impostores, nebulones subire non auderent. Aetate nostra in Ibernia florent nonnulli vetustatis minime ignari. || (353r)

C. VIII

Huius V. libri epilogus.

His (nisi fallor) ecclesiasticos principes iurisconsultos, medicos, poetas, et universos Iberos, tam antiquiores quam noviores satis contra Stanihurstum defendimus, et historicos, quos praeterivit, laudavimus. Faxit Deus Omnipotens ut id in suam, servorumque suorum laudem cedat : et Sanctae matri ecclesiae, Sacraeque Inquisitioni, cuius censurae totum examinandum, et me ipsum instruendum permitto, probetur.

(Ft. 354-359 contain a few fragmentary notes and extracts.)

The following Latin verses occur at the end of the Upsala MS. They are a free rendering by Philip O'Sullivan of Cuimmin's Middle Irish poem on the Saints of Ireland: see J. F. Kenney, *Sources for the Early History of Ireland*, vol. I (New York, 1929), p. 482.

Divi Communi Conerensis Episcopi Iberni Carmen

(1r)

de aliquot antiquiorum Iberniae divorum moribus a Domino
Philippo Osulleveno Bearro Ibero Latinis versibus
explicatum.

Principium acephalo carmini a Philippo praepositum

Si cupis, aeternae lector studiose salutis,
Spretis quae vere sunt mala nota bonis,
Divorum posthac vestigia recta sequendo,
Quaerere perpetui regna beata poli:
Quae de coelicolis memori cano carmine summis,
Haec animo placidus percipe pauca tuo.
Fulserunt variis culti virtutibus illi:
Innumeras laudes commeruere palam.
Saepe tamen (mores id testificantur eorum)
Praecipuum ob studium quisque notandus erat.

Ibernicorum carminum interpretatio.

- | | |
|--------------------|--|
| A. Divus Patricius | Patricius Calphurniades, memorabilis heros,
Et tumuli Machae gloria prima sacri,
Sancta senex imitans summi ieiunia Christi
(Quamquam maius erat viribus illud opus)
Perpetuo quadraginta noctesque diesque
Absque ullo potu transigit, atque cibo. |
| B. Divus Columba | Fethlimii gnatus rara pietate Columba,
Qui tot miraculis clarus alumnus erat,
Indulgere gulae renuens sanctissimus abbas
Septenas lucas abstinet ore cibo. |
| C. Diva Brigida | Brigida nocte solet media, lucenteque sole
Longas ad superos fundere virgo preces:
Sacrorum patrona fovet genus omne virorum,
Christi in praecones munere larga Dei, |

- Lugmagius centum vixit qui Mochta per annos
 Regula tum morum, tum pietatis erat :
 Tum spernebat inops opsonia grata palato,
 Pane famem tolerans semper, et amnis aqua.
 Ultonae Comgallus honos, et gloria gentis
 In festis solitus more diebus erat,
 Propitiare Dei Omnipotentis numen amicis :
 Proque omni grates munere gratus agit.
 Fechinis Fobariacae sacer incola terrae
 Ut somnos fessus dormiat ipse breves
 (1v) | Supposito nullo pulvino, sindone nulla
 Membra super viridi marmore sternit humi.
 Ille Cluanensis Kiaranus munere praesul,
 Qui dictis, animo, corpore castus erat,
 Verba fugit muliebris, blanda pericula, sexus :
 Cernitur attente foemina nulla viro.
 Ipse quidem Beoas animo mirabilis amplo,
 Et largus multum proficiente manu,
 Quot sua religio, probitas, pietasque beabat,
 Accipere hospitio tot, dapibusque parat.
 Mollia qui dulcis fugiens alimenta soporis,
 In duro iacuit marmore membra macer,
 Molasius Christi sancte quot numen adorant,
 Accipere hospitio tot, dapibusque parat.
 Perpetua annorum, mirum per tempora septem
 Aequare Brenandum bellua saeva vehit :
 Balenae ille sedens tanto discrimine dorso,
 Sacro divinos fundit ab ore sonos.
 Servandi ritus Mide studiosa sacrorum
 Pervigilat noctes saepe, diesque simul :
 Multa manu versans nocturna, multa diurna,
 Visa soporiferum haud est iniisse torum.
 Monninne postquam cinxit se Slephia zona,
 Quis diva fertur parciore esse cibi?
 Praecipuo retinens vitam prae munere Christi,
 Gustavit nullum saecula longa cibum.
 Poplitibus firmis Kaemginus stare solebat
 Stramineae clausus tegmine sponte casae :
 Perdius et pernox divinum numen adorat :
 Atque indefesso concinit ore Deum.
 Foemineis petitur telis fortissimus heros
 Scuthinius ; victor sed tamen ille fuit.

D. Divus Mochta

E. Divus Comgallus

F. Divus Fechinus

G. Divus Kiaranus

H. Divus Beoas

I. D. Molasius

K. D. Brenandus

L. Diva Mide

M. D. Moninne
Cognomento
Slephia

N. Divus Kaemginus.

O. Divus Scuthinius

- A vana specie, a verbis invictus iniquis,
 Dat moriens animam denique virgo Deo.
- P. D. Kannechus Avia sylvarum lustrat loca Kannechus erro :
 Hinc lupus occurrit : cervus et inde venit.
 Incomitatus agit duram sub sydere vitam :
 Jeiunans animum pascit amore Dei.
- Q. D. Albius Albius aeterna fuerit mihi laude canendus :
 Haud scio num vivat largior ulla manus ?
 Unicus ille quidem semper patronus egentum,
 Vestibus hos ; illos adiuvat aere, cibo.
- R. Divus Finchua Finchua sponte sua poenam suscepit acerbam :
 Profuit et sacro poena soluta viro :
 Imis incedit per septem calcibus annos :
 Nec plantis illo tempore calcat humum. ||
- S. D. Dalbachus Expiat haud facili, quae sunt sua crimina, poena
 Dalbachus et dictus Cuius ipse libris :
 In sacrae extensis manibus crucis ille figuram
 Brachia non lateri iungere visus erat.
- T. Divus Barrha. Jussa magistrorum peragit sapientior illis,
 Et clamosa pius iurgia Barrha fugit :
 Omnibus afflictis fortuna divus iniqua
 Munere magnificus ferre parabat opem.
- V. Divus Mochuad Historias veterum saeculorum Mochuda doctus
 Attentis aliis multa referre solet :
 Tum memor humanae sortis, scelerisque frequentis,
 Foecundis lachrymis irrigat ipse genas
- X. D. Colmanus Magna Cluanensis Colmanus gloria vatum,
 Cui tantae curae sacra poesis erat.
 Carminibus celebrans homines virtute coruscos,
 Versibus ignavos carpere turpe putat.
- Z. Divus Fachtna Aurea divinae meditatus dogmata legis,
 Turpia Fachtna pius, vanaque verba fugit :
 Pandit et assiduus Christi praecepta magister,
 Aetherea eloquii natus ad arma sacri.
- . D. Senanus Assidue quatitur morbo dominante Senanus :
 Pernox aeger agit , perdius aeger agit :
 Et sexcentorum quassatus mole malorum,
 Aequo animo mala tot, tantaque ferre solet.
- a. D. Ennius Ennius angustae quondam pius incola rupis
 (Insula quae vulgo nomen et Ara tenet)
 Membra super duro lassus qui marmore sternit,
 Contendit reliquis propitiare Deum.

	Supplicium valide dirum sibi Fursa petivit, Crudeli vindex corporis arte sui :	bb. D. Fursa
	Qui gelido nivei demersus gurgite stagni, Dum sacro psallit, protrahit ore moras. Moribus Angelicis Nessanus praeditus heros. Carminibus nostris commemorandus erit :	cc. D. Nessanus
	Vir sacer alterius nunquam detraxit honori : Mentitus nunquam vir sacer ille fuit. Macrithius rapidae tradit sua membra quieti, Marmoreo corpus suspiciente toro :	dd. D. Macrithiu
	Cum solo liquidi rivi nasturtia pane Per quadraginta sunt alimenta dies. Divina Sophia, varia cultissimus arte Lachtinus nulla dote superbus erat :	ee. D. Lachtinus
	Praeterea corpus longa statione fatigat : Momoniis pergit propitiare Deum. Propitium cupiens Mobeogus reddere numen (Id rata scriptorum nos monumenta docent)	ff. D. Mobeogus
(2v)	Cum tonat, ut miseri pereant ne fulminis ictu, Excruciat gelido flumine membra statim. Supplex divinum veneratur Jarlatha numen, Innixus noctes saepe, diesque genu :	gg. D. Jarlatha
	Temporibus noctu flectit sua crura trecentis, Et totidem flectit crura sacrata die. Se sacer Ultanus tenuato corpore punit : Huic lapis in duro frigore lectus erat. Huic quoque frigoribus mediis (quid durius unquam ?) Praebat gelidae balnea flumen aquae.	hh. D. Ultanus
	Con-maki gnatus bona plurima Kellachus egit : Dum bona multa facit, tum bona multa meret. Hinc caecus, surdus, claudusque adversa ferebat : Dum mala multa tulit, tum bona multa meret.	i. D. Kellachus
	Sacrilegos diris Ruathanus devovet Abbas, Ille quidem veteris gloria summa Lothrae : Et quibus ultrices minitans obnunciat iras, Vindictam experti iure fuere Dei.	kk. D. Ruathanu
	Mystica doctiloquus pandit secreta Fiachna : Sedulus aeternae praeco salutis erat : Sacra salutiferi meditans mysteria Christi, Vir scelerosa pius, stultaque dicta fugat, Incubuit Latiis studiis sacer ille Benignus, Nobilis ingenio, moribus, eloquio.	ll. D. Fiachna mm. D. Benignu

Viribus invictis noctesque, diesque frequentes
Semper facundus verba Latina facit.

nn. D. Molva

Inclutus assiduis miraculis Molva floret;
Nec tamen hinc laudes arrogat ille sibi.
Quin reliquis doctis obtemperat, atque magistris
Tum nullis unquam dignior esse putat.

oo. D. Comminus

Comminus Conerensis qui cognomine dicor,
Divorum cecini facta probanda modo:
A divis maiora quidem mihi præmia spero,
Qui dominum possunt propitiare mihi.

Philippi Epilogus

Incluta Conerii Comminus gloria templi
Hic patrio peragit carmina sancta sono.
Sensa viri retuli Latio sermone Philippus,
Et canimus nostrae gentis uterque decus.

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